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Jan.
Rev. J.W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

Calling our Continent to Christ

On October 25, 1971, representatives of 115 denominations and religious groups adopted the Key '73 theme, "Calling Our Continent to Christ." Representatives pledged themselves to a year-long, continent-wide evangelism thrust.

Key 73 Objectives

The over-arching themes and program calender cf Key '73 provide impetus around which participating denominations can develop goals and build their own programs. Such a variety of options has been developed that virtually any and every denomination and individual congregation can participate with integrity and enthusiasm. No organic union or continuing organization is envisioned.

The calendar for 1973 was adopted to encourage local churches to create their own programs and determine their own denominational involvement. In this way all of the participating denominations will be simultaneously working to "call our continent to Christ." Adoption of the six launch events climaxed four years of discussion, according to Rev. E. Schipper, CRC member of the Central Committee of Key '73.

Evangelism Thrust and Key 73

Although Evangelism Thrust is a local church plan for the Christian Reformed Church, there are points at which local congregations can cooperate with other Key '73 participants on a local level. Key '73 begins in January of 1973. At that time Evangelism Thrust churches will be working to organize Action Groups to pray, plan and work for evangelism goals.

When an Evangelism Thrust church does set its specific goals, it is expected that some will select goals such as "Bible distribution" which may be done cooperatively with other local churches.

The Key '73 year includes specific "high visibility" phases.

**PHASE ONE —
CALLING OUR CONTINENT TO REPENTANCE AND PRAYER**

"There is joy . . over one sinner who repents." Luke 15:10

The launch phase of Key '73 begins with Christmas, 1972, and continues into mid-January, 1973. Phase one emphasizes Christmas as a period of preparation, reflection and expectance; as a time of seriously looking at the issues which separate man from God, calling the church and nation to an awareness of present sinfulness and need for grace — a call to face the needs of our continent in a spirit of repentance. While reflection and repentance will be the call, the joy of the repentant sinner and the anticipation of the coming year will permeate the period.

Christmas, 1972, will become a period of intense prayer preparation for 1973. The first weekend of 1973 will officially launch the intensive year of outreach.

**PHASE TWO —
CALLING OUR CONTINENT TO THE WORD OF GOD**

"For the Word of God is living." Hebrews 4:12

Bible distribution and home Bible study are included in Phase 2. Accepting honestly that we are a biblically illiterate people and that significant outreach can come only out of a full understanding of and commitment to the Christ of the Bible. Phase 2 includes both intense study of the Scriptures and distribution of God's Word to every person in North America.

**PHASE THREE —
CALLING OUR CONTINENT TO RESURRECTION**

"He has risen, as He said." Matthew 28:6

Phase 3 is set aside specifically to emphasize the outreach of the "laity." "If Key '73 is to be what it is dreamed to be," states Dr. T. Raedeke, International Director of Key '73, "it can only happen if one hundred million Christians represented by the participants and groups can be challenged, trained and enabled to move out into the continent and make God's love known to each and every person." Phase 3 planning calls for a well-trained membership living out its mission as the body of Christ in the world, witnessing in the name of Christ.

**PHASE FOUR —
CALLING OUR CONTINENT TO NEW LIFE**

"If anyone is in Christ, he is a new creation." II Corinthians 5:17

The extensive youth culture, various ethnic groups, transient persons, certain vocations, the poor, — a wide variety of North Americans are outside the reaches of normal church evangelism programs. Phase 4 will emphasize reaching out with the new forms designed to penetrate persons in leisure settings, ghetto, and especially in the diverse youth culture. This phase emphasizes the offer of new life in Christ into the many sub-cultures rarely touched by the institutional church in North Amerika.

**PHASE FIVE —
CALLING OUR CONTINENT TO PROCLAMATION**

"But we preach Christ." I Corinthians 1:23

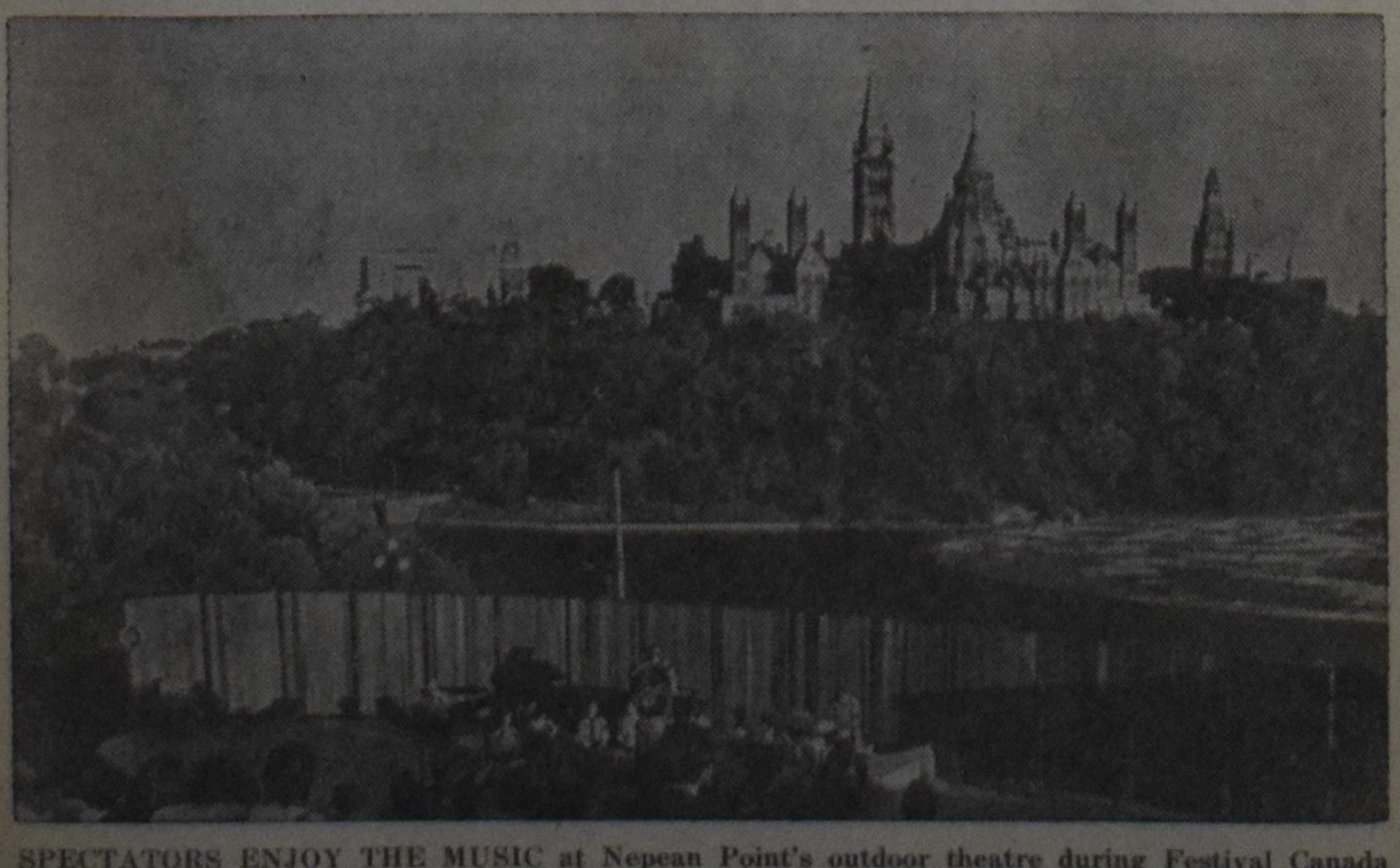
Phase 5 calls for new emphasis on preaching inside the church and outside the church. Three continent-wide events are being planned to take place in every state and province in the U.S. and Canada.

Youth Outreach Week in July, 1973, is the first goal. Thousands of young people will live in a designated "key city" for a week, gathering every morning for witness training followed by penetration into the community. The second goal is to have a preaching mission at one major fair in each state and province including Bible distribution booths, public preaching programs, etc. November 1973 concludes Phase 5 with an impact week scheduled for a major key city in every state and province, being held simultaneously across the continent. During the area impact week, the total resources of the Christians in the area will be focused for an intensive week of evangelism.

**PHASE SIX —
CALLING OUR CONTINENT TO COMMITMENT**

"If any man would come after me, let him deny himself and take up his cross and follow me." Matthew 16:24

Phase 6 is dedicated to the fact that the year of evangelism doesn't end. There is to be a high-visibility, continent-wide campaign to reclaim the Christmas season as a distinctly Christian celebration. The millions of Christians involved in Key '73 will be encouraged to replace the commercial abuse of Christmas with sacrificial service to meet the spiritual and physical needs of our time.



SPECTATORS ENJOY THE MUSIC at Nepean Point's outdoor theatre during Festival Canada 1971. Again this year the National Capital Region will mark Canada's birthday with a month of festivities beginning on Dominion Day, July 1.

THE BIBLE - MR. EVANGELIST

by REV. RUSSELL SELF,

United Bible Societies Distribution Secretary for Asia.

Within four days of my first arrival in South Korea I found myself in the large An Yang Penitentiary. It is indeed a strange experience to sit among 400 hardened criminals, many repeaters and some committed to life. Nameless, except for the white number on the breast of their blue uniforms. These men had volunteered from among the 3,000 inmates to attend a Christian service of baptism.

How did I pass the maximum security checkout? and why was I there? The story begins about a year ago when a young man in robbing a store in Seoul, brutally murdered the proprietoress. He was caught by the police, sentenced to death by the court, which was later commuted to life sentence by the judge.

An Kuk Sun, a Korean Bible Society colporteur, had a strange urge to visit the man. Repulsed many times by this murderer who would have "nothing to do with religion", the colporteur was patiently persistent. At last he agreed to a visit, which was limited by prison regulations. He left a Korean New Testament which the prisoner devoured 12 times in less than a year. God melted his heart as the warmth of the Gospel was released through the pages of Holy Writ. He desired baptism. He was anxious to have the man who was responsible for the publishing of this Book to baptize him.

Rev. Andrew Choo Pyung Kim, General Secretary of the Korean Bible Society, asked me if I would join him, along with the colporteur, and a half dozen keen local Christians. On hand was a prison choir and a prison band for all Koreans love music. No act of worship is ever complete in Korea without harmonized ministry of praise.

Hai Jong Ko sat among his fellow prisoners. Dead silence fell over the huge gymnasium as he stepped forward and kneeled on the bare wooden floor. A sea of questioning faces followed every move. No sooner had he knelt, when his whole body convulsed in sobs of repentance till the tears wet the floor. Following the baptism, he arose to be presented with a Bible, and his face was radiant with the glory of God. He had confessed his new found faith in Christ in front of men who would scrutinize every move in weeks to follow, including tough prison guards.

One of the prison supervisors, himself a Christian, said the warden and his staff welcomed such a service as a witness to men who are steeped in crime, because as he put it in his own words, "only something spiritual can change their attitude." In a private time of fellowship in the prison office following the service Hai Jong Ko, this new creature in Christ, remarked, "Why didn't somebody tell me this good news before?"

These words still prod me as I conclude a three week visit to a country not unlike the scenery of British Columbia. Last year the Korean Bible Society circulated 4½ million Scriptures to 32 million. This year their efforts will push it up to 5 million. They yearn for the day to reach North Korea and then the millions beyond in China to which they are linked as a peninsula. It is not only an urgency to reach exploding masses with some of God's reconciling grace, but to reach them NOW at their point of need yea, even "before" they drift into more dire needs.

I had the privilege of sharing in three Scripture distribution seminars with 150 key Christian leaders and ministers in different areas of Korea. In the final morning of sharing in the seminar on Scripture distribution with the ministers of the Taejon area, a Presbyterian minister summed it up when he said, "The Bible indeed is like an evangelist".

From Newsletter Canadian Bible Society.

Station Rating Spurts with Presbyterian Pastor Talk Show

(Miami RNS) Radio station WIOD has jumped from sixth to first among area stations in number of listeners during the Sunday evening hours, according to surveys taken during the past year.

Station officials attribute the rapid climb in the ratings to one change in programming: addition of "The John Huffman Program."

Mr. Huffman, pastor of the Key Biscayne Presbyterian Church, often attended by President Nixon when he is at the Florida White House, hosts an open-phone talk show in which he chats with 20 to 40 callers each Sunday night.

Originally a two-hour program, running from 11 p.m. to 1 a.m., station manager Elliott "Biggie" Nevins gave Mr. Huffman the 10 to 11 p.m. hour also because of overwhelming response.

If you don't call during the first 20 minutes of the show, chanches are slim that Mr. Huffman will get to you and your problem that night. He receives anywhere from 50 to 70 calles on the 10 incoming phone lines before the equipment jams up beyond hope.

While a majority of the callers are women over 50 years of age, the next largest group is young people from 15 to 25.

All kinds of personal problems — ranging from kids on dope to people with marital difficulties — come up on the program. Three or four calls have been from people contemplating suicide, and each time Mr. Huffman has been able either to talk the callers into reconsideration or to hold them on the phone long enough for police to reach them. (RES)

Czechoslovakian Presbyterians Face Persecution, Harassment

According to sources in Soviet-occupied Czechoslovakia, the Communist regime continues its harassment and persecution of churches and, in particular, of the Evangelical Church of Czech Brethren.

Research Center for Religion and Human Rights in Closed Societies, Ltd., in New York, has learned that the secretary of the Association of the Ministers of the Evangelical Church of Czech Brethren (Presbyterian), Rev. V. Slama, has been arrested. The archives of the association kept in his home were ransacked by the police. Mr. Slama has allegedly addressed an open letter to the Czechoslovak President Svoboda in which he complained about the seizure of his passport.

The wife of Dr. Ladislav Hejdanek, a philosopher and prominent Presbyterian layman, has been released from prison, but the regime did not drop its charges against her. Dr. Hejdanek and another Presbyterian layman, J. Novak, of Prague-Vrsovice, were arrested with their Presbyterian minister, Rev. Jaromir Dus, after being accused of urging people not to vote in the Communist-controlled elections in November 1971.

Cesky Bratr (Czech Brother), the organ of the Evangelical Church of Czech Brethren, was fined 10,000 crowns (about $1,400) in the summer of 1971 because it alledgedly "incited nationalistic feelings" and thus was endangering "the state constitution and socialist internationalism." The paper appealed and won the case!

Reports from Czechoslovakia indicate that the opposition to the pro-Moscow regime in Prague and the Soviet occupation is active in several underground groups which distribute typewritten and mimeographed newspapers. One of the groups bears the name of Jan Palach, a student and member of thè Evangelical Church of Czech Brethren who burned himself to death in 1969 to protest the Soviet occupation of Czechoslovakia.

According to Rev. Blahoslav Hruby, executive director of Research Center for Religion and Human Rights in Closed Societies, Ltd., which publishes Religion in Communist Dominated Areas (RCDA), it is evident that the great majority of the people of Czechoslovakia is opposed to the U.S.S.R. and her puppet government of Husak. "Don't write off Czechoslovakia," Mr. Hruby commented, "the people of that country fought for centuries against foreign oppression'." (RES)

Church Announcements

CAN. REF. CHURCHES

Called

to New Westminster, B.C., Rev. M. Van Beveren of Coaldale, Alta.

"PASTORS' SEMINAR" OF THE CHR. REF. CHURCH

The Pastors' Seminar is a one-day, "for pastors only" seminar which focuses on the role of the pastor in his local congregation. Using full-group presentations, small-group discussions, and individual study, the Pastors' Seminar will allow pastors to explore together such topics as . . .

"The Pastor and His Gifts" (or: Who Am I?)

"The Church Looks at Her Pastor" (or: What is Expected?)

"The Pastor and Leadership" (or: How Do I Serve?)

"Problem-Solving in the Ministry" (or: How To Get Action!)

Why are we having a Pastors' Seminar?

During the early development of Evangelism Thrust, one of the classes (Rocky Mountain) cited the crucial need for Pastors' Seminars in which ministers could become better acquainted with their own brothers and themselves, as well as the process of Thrust. They felt that a Pastors' Seminar was important for ALL ministers within their classis and only doubly important for those pastors whose churches were initiating their own programs of evangelism.

Who will lead our Pastors' Seminar?

The leadership team is primarily composed of men who are pastors. The guidelines for these Seminars were also drawn by pastors from the Christian Reformed Church with the assistance of Christian educators and others.

How much does the Pastors' Seminar cost?

There is no cost to the pastor for his participation, except one day of his ministry to serve other pastors in his classis.

Pilot Classes

Classes Kalamazoo, Wisconsin, and Hamilton will be pilot classes for a pastors' seminar in May. The seminar in the Cl. Hamilton will be held on Tuesday, May 23 in Riverside C.R.C. of Wellandport, Ont., starting at 8.30 a.m. till 8.45 p.m. Further information can be obtained from Rev. J. D. Tangelder, R.R. 1, Wellandport, Ont.

FREE AND OLD CHRISTIAN REFORMED CHURCHES

Classis East and South granted honourable emeritation to Rev. J. Hamstra of the Old Christian Reformed Church of Dundas, Ont.

Rev. Hamstra was born on September 27, 1900 in Veenwouden (Friesland). After his immigration to Canada he served the Old Christian Reformed Church of Dundas from 1950-1954. In 1954 he was admitted on art. 8 of the C.O. and became eligible for call. Ever since he served the church of Dundas as their pastor.

Rev. J. Tamminga also received honourable emeritation as per September 1, 1972. Rev. Tamminga was born on June 10, 1907 in Franeker. He studied at the Theological School in Apeldoorn and became minister in 1931, serving the church of Harderwyk. After he served the churches of Enschede, Rotterdam-Centrum, Enschede (again), Chatham, Ont., Toronto, Ont., and Grand Rapids, Mich., where he is the pastor now.

Admitted to the study for minister of the Word and Sacraments, Messrs. Robert H. Langerak of Grand Rapids, Mich., Carl A. Schouls of Toronto, Ont., and Peter Van der Meiden of London, Ont.

The Confessional Task of the Church

(Grand Rapids) Responding to a request of the 1971 Christian Reformed Synod, a study committee is now asking the 1972 Synod, which will meet in June, to express the judgment that the confessional task of the church today requires the church's attention. The motivation for this request was the expressed need to augment the Confession by a large number of churches and churchmen. The committee also adduced the ground that the context in which the church ministers today is different from that existing when the present confessions were written. The confessions now in force were all written in the 16th and 17th centuries.

The committee based its recommendation in part upon the findings of a questionnaire sent to all churches in the denomination. The committee drew four conclusions from the findings:

1. The churches which responded to our questionnaire indicated by a solid majority that they do *not* consider it necessary to augment our confession at this time.

2. The returns from ministers serving in special ministries such as teaching, missions, urban and campus ministries indicated by an even greater majority that they *do* consider it necessary to augment the confession at this time.

3. The affirmative answer by 135 churches and many ministers indicates a significant sense of need for augmenting the confession in some way, particularly in the areas of the mission of the church, the doctrine of the Holy Spirit, and Christian address to human need.

4. From various responses to the committee it seems that the confessional task of the church is not clear to all in the churches.

A confessional document, according to the report, is

1. A witness to the world concerning the beliefs held by the adherents of the confession;

2. A teaching instrument for the instruction of church members in these truths;

3. A test of the orthodoxy, particularly of those entrusted with propagating and defending these truths.

A confessional church is a fellowship of Christians united around a confession. If the confession is fully operative it serves all the functions listed above. The confession is what these Christians say unitedly to the world; it is what they teach each other concerning the Christian faith and life; and it is the standard which they require all of their leaders to meet.

The committee asked the Synod that it be continued to carry out its task of considering how the church can confess its faith in contemporary ways today. It would also like to invite agencies and individuals involved in the church's outreach — the ones who most often express the need to augment the present confessions — to reflect on the way in which the faith of the church can be confessed today.

Another Little Jubilee

Some issues ago Calvinist-Contact gave us the opportunity to extend best wishes to the musical and vocal groups under direction of Mr. Leendert Kooij at their tenth anniversary. Now we are happy to express the same sentiments to another wellknown Toronto choir, SOLI DEO GLORIA, which also celebrates its tenth anniversary this spring.

Soli Deo Gloria was established in 1962 at the initiative of Rev. Anthony De Jager who was at that time the minister of the First Christian Reformed Church of Toronto. He felt that not only the singers themselves, but also church-life could benefit from a choir. Mr. Kooij was the first director and served with distinction till 1968. Gradually the need was felt for a concert-choir in the Toronto area, next to a choir closely associated with church life. Soli Deo Gloria preferred the latter course and continued from 1968 on with a new director, Mr. Joe De Vries who had directed a number of choirs in the Calgary area before coming to Toronto. Mr. De Vries is still the director today.

When the First Christian Reformed Church of Toronto was divided into three parts, which gave birth to the churches of Scarborough and Willowdale, most of the members of the choir tended to come from the latter two congregations. Practices are held on a weekly basis in the Willowdale Church.

Soli Deo Gloria is a hard-working choir, yet at the same time a very relaxed group of singers. They sing for the joy of it. No one is professional, few actually read music well, but they achieve high standards, because they love to sing and they love the fellowship of praise. This joyful Christian atmosphere is in no small measure due to the patient, unperturbable leadership of Mr. De Vries. His calm sympathy brings out the best in every singer.

Soli Deo Gloria has given a number of concerts through the years, but has especially concentrated on enriching the churches' worship services, mostly in the Scarborough and the Willowdale Chr. Reformed Churches. They have rendered cantates by J. W. Petersen these last three years in connection with Easter and Christmas, but they have also presented just some anthems as part of the worship theme of the services. These contributions toward the services have been gratefully accepted by many worshippers.

A very fitting expression of this anniversary was given on April 29 at a choir concert at which seven choirs of the area took place. Besides Soli Deo Gloria, the following choirs sang two or three numbers each: Weston, Toronto, Mr. W. Hoekstra, director; Taunton Road, Toronto, Mrs. S. L. Wassenaar, director; Springdale, Mr. E. Knibbe, director; Newmarket, also with Mr. Knibbe as director; Holland Marsh, Mr. J. Visser, director; and Brampton, Mr. W. Hoekstra, director.

Highlight of the evening was the performance of the Mass choir, some 200 voices, under the directorship of Mr. Joe De Vries. They sang, All Hail the Power of Jesus' Name, Open the Gates of the Temple, and also Surely Goodness and Mercy Shall Follow Me. The last song has special meaning for Soli Deo Gloria: at every rehearsal it is sung as an anthem of praise and gratitude at the close of the evening. The Mass choir's presentation of it came through sincerely and harmoniously, a fitting expression of togetherness around a common celebration shared by all. To the members of Soli Deo Gloria, director Joe De Vries, pianist A. C. Verhey, and the members of the board, we extend our best wishes for the future; may goodness and mercy surely follow you on your ways of song and praise.

(Louis M. Tamminga.)

DATA CENTRE

May 17	**Woodbridge, Ont. Fryske Joun mei Abe Brouwer.**
May 24	**10.00 a.m. Hollandse Dag in York, Ont. Chr. Ref. Church. Speaker Rev. H. Numan of Hamilton, Ont.**
May 24	**Hollandse Dag, Moorefield, Ont. Community Hall.**
May 25	**Annual meeting of "Bethesda", the Christian Association for the Retarded, in the Surrey Christian Reformed Church, 9135 - 132nd Street, Surrey, B.C. 8.00 p.m.**
May 25-June 18	**Landscapes by 16th Century Dutch artists, Grand Rapids Art Museum.**
May 25	**Fine Arts Fellowship general meeting, Calvin Knollcrest Campus, Grand Rapids, 9:00 a.m.**
May 26	**Second Convocation Theological College of the Canadian Reformed Churches. 8 p.m. in the Melrose United Church, corner Locke and Homewood, Hamilton, Ont.**
May 30	**Reformed Fellowship Rally & Metro-Toronto Music Festival, West Humber Collegiate Institute, Rexdale, Ont.**
June 3	**Hamilton, Ont. Banquet and Musical Evening, sponsored by Calvin Christian School P.T.A.**
June 3	**Trillium Young Calvinist League Kick-off Rally for its SWIMers and Pine Rest Volunteer. Main speaker: Rev. J. Lont, Y.C.F. Director. Music by the Inspirations. Drayton Chr. Ref. Church, 7:30 p.m.**
June 7	**Retreat at Camp Shalom, Highway 24A. Speaker: Phillis Mitchell. Organized by the First Ref. Church Hamilton, Ont.**
Aug. 18-26	**Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power.**
Sep. 1, 2, 3, 4	**First Ontario Christian Youth Conference, Bolton, Ont.**
Sep. 8, 9	**Conference of Youth Evangelism Services at King City (Marylake). Speaker: Mr. Tom Horlings. Topic: "The changing family pattern". Six practical and informative workshops.**

ON JUNE 7

the Ladies Guild of the First Reformed Church of Hamilton, Ont. organizes a

RETREAT at CAMP SHALOM

Highway 24A, from 10-3 p.m.

PHYLLIS MITCHELL will be the speaker!

Refreshments will be served. Take your own lunch. Collection.

For information call: Mr. H. Moddejonge, Burlington, Ont. Phone 634-4877.

NEW BOOKS ! !

John Noble, I found God in Soviet Russia	95¢
David Wilkerson, Hey, preach . . . You're Comin' Through!	75¢
John Fletcher, Christ Manifested	$1.00
Paul E. Little, How to give away your Faith	$1.90
Arnold Olson, Inside Jerusalem, city of destiny	$1.00
Billy Graham, The Jesus Generation	$1.95
T. Stanley Soltan, Yin Yang, Korean Voices (Christian Life in Korea)	$2.00

SPEELMAN'S BOOKHOUSE LTD.

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Couple Slain Ministering to Inmate

HICKORY, N.C. (EP) — After taking an exemplary prison inmate to church services, to lunch and then to their home for dessert, Mr. and Mrs. F. L. Turner were shot to death by their guest. Michael Douglas Wiles, 21-year-old "model" prisoner, has been charged with murder.

The Turners' pastor, the Rev. James Towles, Jr., called their deaths "the high cost of caring." Those who never have cared will "smugly sit back and say 'I told you so,'" he said, "You won't catch them going out on a limb. They will never learn it is not how long you live but how well you live."

The slain man had made it a practice to visit a prison camp in Newton, N.C. regularly to minister to inmates.

On the day of the murder, Wiles' mother was called and invited to the Turner home for dessert. During the casual and friendly visit, Mrs. Wiles asked her son to go to her car and get her a package of cigarettes. The young man noticed a gun she carried in her glove compartment and seized it. He stepped into a bathroom near the kitchen and turned and shot his host, a 57-year-old mechanic. A second shot killed Mrs. Turner. Wiles did not harm his mother who watched in horror. He ran out the door, she told police, telling her not to call the authorities.

The mother, Mrs. Mangum, told police she had the gun in her car because she had been fearful of prowlers around her home.

The murder would not end the prisoner program sponsored by Penelope Baptist Church, its pastor said. "We will go back and back. We will take the risk. As long as one man can be rescued from hell and restored to life, men like F. L. Turner will be at work."

— 4/29/72

ASK SYNOD TO DESIGNATE THRUST SUNDAY

A resolution made at the annual meeting of the Board of Home Missions asks the Synod of 1972 to designate Sunday, September 10, as Evangelism Thrust Sunday in the Christian Reformed Church.

This Sunday will normally mark the first Sunday of the Evangelism Thrust year in local congregations.

According to the Handbook for Thrust Churches, September 10 will normally be the "Kick-Off" Sunday and will initiate the meeting of small groups, a major part of the three month congregational self-study.

In addition to the request for the Thrust Sunday, the Annual Board also requested Synod to make special emphasis at the Synodical Service of Prayer for Evangelism Thrust. The Synodical Service of Prayer will be held this year at Shawnee Park Christian Reformed Church, Rev. Lawrence Veltkamp, pastor. Rev. Veltkamp also serves as President of the Board of Home Missions.

TEACHERS WANTED

ST. CATHARINES

The Calvin Memorial Christian School requires one additional

TEACHER

for grade 6, 7 or 8. Experience preferred. Please send complete resumé to: Mr. John Stronks, Principal, 300 Scott Street, St. Catharines, Ontario.

The Kingston Christian School is in need of a

TEACHER

for the combined grades 4 and 5 for the 1972-1973 schoolyear. Send your application or inquiry, stating qualifications, experience and references, to Mr. A. E. Van Dyke, Principal.

TIMOTHY CHRISTIAN SCHOOL WILLIAMSBURG, ONTARIO

Our school needs a qualified and (preferably) experienced

GRADE 5+6 TEACHER

for the schoolterm 1972-73. The class will have 25 pupils. Please send your applications to Mr. J. Kooistra, Principal of the school.

Durham Christian High School invites applications for the following position: a half-time

FRENCH TEACHER

who can spend the remainder of the teaching day as school secretary.

Experience preferred. Interested applicants contact R. Siebenga, principal, Box 238, Bouwmanville, Ontario.

Calvinistic Christian School of Wellandport, Ont., invites applications for a

TEACHING POSITION

for grade 7 and 8 on rotary. Send letters of application, stating qualification and experience to Mr. John Tamming, principal, R.R. 1, Wellandport, Ont.

The Education Committee of Calvin Christian School of Hamilton invites applications from teachers qualified to teach

MUSIC AND/OR ART

on a part-time basis. We are interested in persons who could teach five half days per week. Request application blanks or additional information from the Principal: W. H. Hultink; Calvin Christian School, 547 West Fifth Street, Hamilton 41, Ont. Phone 385-2045.

Houston Christian School still needs a

TEACHER

for its grades 1-2-3 classrooms. Experienced teacher preferred. Small enrollment and extra help from teachers' aid available. Contact Joe VanderKwaak, Box 237, Houston, B.C.

The Education Committee of the Ottawa Christian School invites applications for the position of a

PART-TIME TEACHER

of French and Music. Approx. 2½ teaching days per week. Applications may be sent to the principal Mr. Ebel Geertsema, 2191 Benjamin Ave., Ottawa K2A 1P6, Ont.

BUY FROM OUR ADVERTISERS

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CO-EXISTENCE

Soviet Radio, in broadcasts beamed to Asia and Africa, has called on Christians to be open minded to communists. National communist parties and Christians in "anti-imperialist" and "anti-monopoly" countries would join in combined struggles.

The broadcast readily admitted that "religious and Marxist ideologies" and "religious and Marxist world outlooks" are essentially "contradictory and irreconcilable." However, the broadcast suggested that through dialogue with Communist party members believers could be helped to define their positions with greater clarity in the face of the crying injustices of capitalist societies.

Notice, this is broadcast to people of Asia and Africa, not to people on the Western hemisphere. People in Asia and Africa are much more open to the battle against suppression of capitalist powers. Most of them are yet shortly independent and the mistakes which their young nations encounter, are readily attributed to the old system of colonialism.

The broadcast also suggests that believers could learn through contact with Communists how to join more actively in the struggle against "neo-colonialism" and against "policies of agression". The minds of the people of Asia and Africa are much more open to these and similar suggestions than we are here in the West. The demagogy is very clear to us but not to the average Asian or African.

The broadcast emphasized that Communist parties do not consider religion to be an obstacle to its adherents joining in the struggle, and, therefore, called Christians to unite with them in the fight against "the aggressive policy of imperialism, which may lead into a destructive World War."

These expressions sound familiar to us. We have heard them before and we know how false they are. But the Asian and African do not.

During the German occupation in the years 1940-1945 Christians and Communists also joined hands and forces to combat the aggressors. They did not join because they thought alike or because their ideologies were the same, but only to get liberated. Their struggle was a common struggle.

That is in essence what the Soviet Radio wants to tell the people in Asia and Africa. Asians and Africans see in neo-colonialism a common enemy and that makes the Soviet appeal attractive to their ears.

The young churches in these countries go through difficult times, of which we may not always be fully aware. Let us also remember these problems when we pray for them.

D.F.

SOME THOUGHTS ON PASTORAL CARE TODAY

"Pastoral care and pastoral counseling is not a specialty for the few ministers who would ride it as a hobby, but a responsibility of every minister for which he should be educated to his total task as a theologian and a pastor."

(Wayne E. Oates)

At the invitation of the editor I am sharing some thoughts with our readers about the work of pastoral care, performed by our ministers as well as elders and deacons. It is my hope that some who, like myself, feel a need for further growth in and deeper understanding of the many aspects of giving pastoral care can benefit in their functioning from some of the thoughts I share in this and subsequent articles.

Many of our church members seem to be aware of some of the difficulties that minsters face as they conscientiously perform their many duties. On a number of occasions concerned laymen have said to me: "I would not like to be a minister." I prefer not to dwell on the difficulties of the ministry, however; to me, the rewards, blessings and advantages far outweigh the difficulties in being pastorally concerned for people. Difficulties present challenges to those who minister to their fellow men; they challenge us to learn, improve and grow in becoming more effectively healing instruments in the hands of our Master Jesus.

Presently there appears to be quite a bit of anxiety in both ministers and laymen about the institutional church and its future. In our reformed circles the concepts of the authority of Scripture and of the office bearers are being challenged and must be re-examined in the light of our times. Church membership in one denomination is not taken as seriously by many as it once was. These factors, plus a constant demand and existing need for change in the institutional church tend to raise the anxiety level of many of its leaders who are expected to be "all things to all men" and yet are very ordinary human beings. This is not necessarily bad, for after all a reformed church wants to be reforming; reforming accustomed ways of living and believing brings anxiety with it, however, for most people tend to resist change.

From a pastoral perspective we find a real problem arising out of our present situation, although I suspect that the problem has been with us a long time already. In our anxiety about protecting the institutional church and what it stands for those who care for the flock sometimes tend to loose sight of persons. It happens all too often that individual persons in our churches with their own particular abilities, desires and needs are not always valued for their worth or understood as they should because they may threaten those who have assumed the role of defending the institution and what it stands for. In extreme cases individuals are manipulated in order to fit them into a certain mold. Meaningful pastoral care can only take place if such errors, as understandable as they may be, can be avoided and when those who give pastoral care learn to understand themselves and free themselves from the inner controls of such anxieties. It would seem to me that if people as persons created in the image of God remain our first and primary concern in our pastoral work, the church and the work of the Lord will benefit and flourish. "Bear one another's burdens, and so fulfull the law of Christ." Gal. 6:2

If we who are priviliged to be engaged in pastoral work are going to take serious the responsibilities to which a man like Wayne Oates points us, we need to see more and more that being a pastor coincides with being an authentic human being. In the work of pastoral counseling the pastor and the authentic person ought to be one and the same and ought to be growing in that direction. Traditional theological education for ministry has not placed much emphasis on this concept; fortunately most seminaries are now moving in that direction by providing supervised training experiences in institutional and parish settings. The more a pastoral care worker helps himself and lets himself be helped by colleagues or trained supervisors in understanding himself, his own feelings and inner conflicts, the more he grows in a realistic self-evaluation and acceptance as a Christian person, and the more authentic he can become, thus being better equipped to deliver the type of pastorial care that can fit Paul's description of being all things to all men. This process of growing towards being an authentic person can be difficult, as any spiritual growth process is. It can be helped along tremendously by open trusting relationships between ministers; critical attitudes, jealousy and suspicion hinders rather than helps the process and the work in which we may be engaged for Christ's sake.

The role we have as pastors is a good and much needed one in these tense and confused times; let's enjoy it while we can as we see God's blessings on our feeble efforts. "And his gifts were that some should be . . . pastors . . . for the equipment of the saints, for the work of ministry, for the building up the body of Christ, until we all attain to . . . mature manhood, to the measure of the stature of the fulness of Christ." (Eph. 4:11-13).

Nick VanderKwaak,
Calgary, Alberta.

Satan at work

The spiritual revival which is evident not only on this continent but also in many other parts of the world, is encouraging and gives reason for thankfulness. Many young people confess in their own way that Jesus Christ is their Lord and even many Jewish young people declare openly that they have found the Messiah.

However, it would be naive to think that the work of the Holy Spirit would go unchallenged. If anyone is painfully aware of the spreading of the gospel and of the acceptance of the Lordship of Christ, it is the devil himself. It should not surprise us that we notice an increased activity on the part of Satan. Since Jesus Christ set people free from bondage of sin, Satan is very busy trying to get people chained in the bondage of his reign. The recent rise of occultism is one of the proofs of the increased demonic efforts.

We have in front of us a special edition of **Up-look**, a periodical of "World Evangelism", an evangelistic movement in California. All the information given in this article has been derived from this special edition.

Horoscope and Crime

The tactics of the devil can start very innocently. It can start with the daily consultation of the horoscope, which many newspapers carry as a daily column. Some 1,220 of the 1,750 daily newspapers in the United States publish a daily horoscope. Though it may begin as a pastime, the work of Satan quite often ends up in sinister crime.

There was for instance a California mother of five children, who was stabbed to death by drug addicts, her body was dismembered by a young man who, when apprehended by police, confessed that he worshipped Satan.

In the state of Montana was a social worker who picked up a hitch-hiker. While driving the hitch-hiker shot the man in his head. After cutting off his head, arms and legs, he cut him open, tore out his heart and ate it. He, too, told police that he worshipped Satan.

A 69-year-old pensioner in Florida was stabbed to death. They young women who committed the crime told reporters that she had been worshipping Satan for the past five years.

These are only a few examples, but many crimes are committed in the United States and Canada of which police has a strong suspicion that there is a connection between the crimes and occult forces. However, most of the time sufficient proof is lacking and therefore there is not much which can be done about it.

Jargon

Furthermore, the occult forces use their own jargon, words which are totally unfamiliar but which have deep meanings. To mention a few: **Astral projection** or **Soul Transmigration** means that the soul leaves the body and travels on a different plane of consciousness. **Alchemy** is the science of changing the baser elements into gold or silver with the aid of a mysterious psychic substance. **Botonomancy** is the divination by burning tree branches and leaves. **Cosmic consciousness** means to be "in tune with the universe", an expression used by people spaced out by drugs or meditation. **Coven** is an assembly of thirteen witches. **Cephalomancy** is the divination using the skull or head of a donkey or goat. **Esbat** is a witchcraft meeting held for transacting business or to accomplish an act of satanic mischief. **Poltergeist** is a mischievous ghost said to be responsible for strange noises or movement of inanimate objects. This list could be doubled and even tripled.

Widespread

According to reliable sources, there are nearly 10 million people in America practicing witches. Nearly 4 million of these are registered wickers (witches) with witchcraft centers. Even an organization noted for its Christian principle, is said to have a fulltime spiritualist and healer medium, working out of its headquarters.

The student body of a Canadian university was given a chance to recommend courses of study to be included into the curriculum. The majority of courses chosen had to do with astrology, zen, sorcery, and witchcraft.

Satanic Bible

Apparently as a competitor of the Bible, a Satanic Bible has been published. A store near Wayne State University in Michigan sells 100 Satanic Bible to every 1 Bible.

This Satanic Bible seems to be put out by a certain high priest of the Church of Satan in San Francisco, and many book stores continually need to restock due to the great demand. The Controversial Bookstore in San Diego lists it as one of their best-selling items. At this moment over a quarter of a million copies have been sold.

Converted

In the same issue of **Up-look** there is also a story of a former High Priest of the 1500 member satanic "church". Although this former High Priest, Michael Warnke, tells about his past and how he came into contact with occultism and climbed the ladder to High Priest, he is silent about the composition of the organization of his former "church". Understandably so, for he fears violence may happen to him, because of his former involvements, should he release some of the secret data and confidential information. However, it is quite clear that for Warnke the liberation which he found in Christ, is especially profound since he has experienced personally and bodily what it means to be bound by Satan. It all began when he met a girl who had been violently kidnapped off the street. She was taken to a meeting and put on the altar, where she was forced to submit to a number of men. When she refused to cooperate willingly with their wishes, both her hands were broken.

Some time later this same girl met Warnke again and told him, "Mike, I love you." When he thought that she was crazy, she told him that she could love him because she had found the Lord, Who not only forgave her all, but Who made her able to forgive others too. That was the breaking point in Warnke's life for in Satanic worship this was unheard of because one of the rules in the church of Satan is "Satan represents vengeance, instead of turning the other cheek."

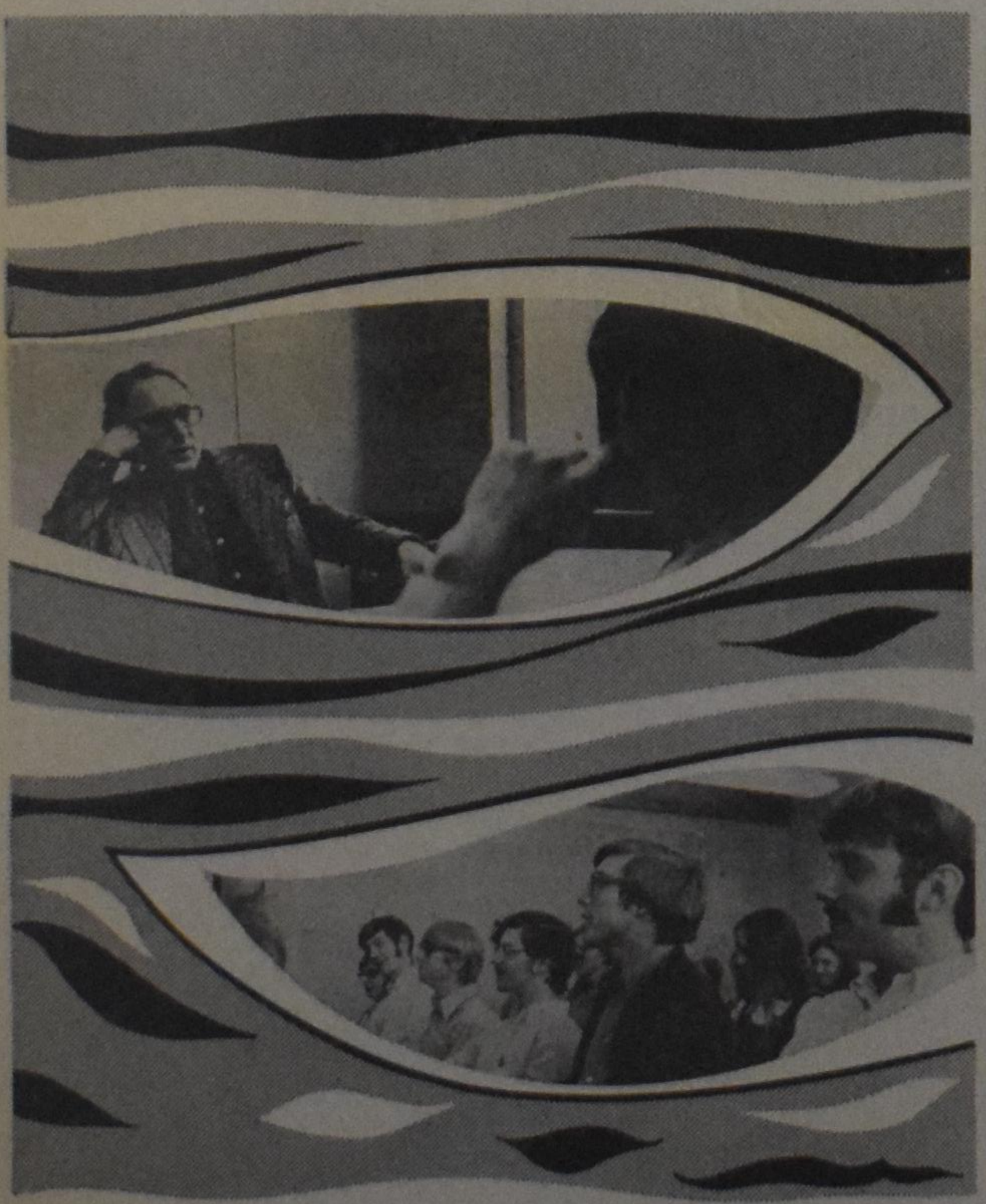
Clues

It is not always easy to distinguish the people who have given themselves to satan worship. There are some clues which give indications though, as for instance: black candles, a satanic bible, a talisman being worn or stashed in a jewelry box, black robes, voodoo dolls, occult books, an upside down cross or "peace symbol", goat's head figures on clothes or in jewelry. This does not mean that these things always indicate Satanic worship, but they may be an indication.

Defense

Not many words are needed to show the extreme contrast to Satan's worship with the Christian religion. Already in the Old Testament the Lord had made clear to His people that there is no point of reconciliation between faith in God and faith in Satan. "There must not be found among you anyone who makes his son or his daughter pass through the fire, anyone practising divination or soothsaying, observing omens, applying sorcery, a charmer, a medium, a wizard, or a necomancer." (Deuteronomy 18:11). This not only shows how old satan's worship really is, it also makes clear that the Lord will have nothing to do with occultism and therefore He does not want His people to even associate with it.

The struggle against occultism is in fact the struggle against Satan himself. This means that the only defense can be found in the prayer that Jesus, who defeated Satan, will help us and all who fell victim to this false worship, and stem the flood of this devilish work. There is no remedy other than the power of Christ Himself. To be aware of the existence of this Satan's worship will make our prayer for its destruction more powerful.



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The Christian Life

(18)

Our death with Christ a historic fact

So our first step is to seek from God a knowledge that comes by revelation — a revelation that is to say, not of ourselves but of the finished work of the Lord Jesus Christ on the Cross. When Hudson Taylor, the founder of the China Inland Mission, entered into the normal Christian life it was thus that he did so. You remember how he tells of his long-standing problem of how to live 'in Christ', how to draw the sap out of the Vine into himself. For he knew that he must have the life of Christ flowing out through him and yet felt that he had not got it, and he saw clearly enough that his need was to be found in Christ. "I knew," he said, writing to his sister from Chinkiang in 1869, "that if only I could abide in Christ, all would be well, but I could not."

The more he tried to get in the more he found himself slipping out, so to speak, until one day light dawned, revelation came and he saw. This is how he describes it.

"Here, I feel, is the secret: not asking how I am to get sap out of the vine into myself, but remembering that Jesus IS the Vine — the root, stem, branches, twigs, leaves, flowers, fruit, all indeed."

Then, quoting a friend's words that had helped him, he continues:

"I have not got to make myself a branch. The Lord Jesus tells me I am a branch. I am part of Him and I have just to believe it and act upon it. I have seen it long enough in the Bible, but I believe it now as a living reality.

It was as though something which had indeed been true all the time had now suddenly become true in a new way to him personally, and he writes to his sister again:

"I do not know how far I may be able to make myself intelligible about it, for there is nothing new or strange or wonderful — and yet, all is new! In a word, "whereas once I was blind, now I see." ...I am dead and buried with Christ — aye, and risen too and ascended... God reckons me so, and tells me to reckon myself so. He knows best... Oh, the joy of seeing this truth — I do pray that the eyes of your understanding may be enlightened, that you may know and enjoy the riches freely given us in Christ."

Oh, it is a great thing to see that we are in Christ! Think of the bewilderment of trying to get into a room in which you already are! Think of the absurdity of asking to be put in! If we recognize the fact that we are in, we make no effort to enter. If we had more revelation, we should have fewer prayers and more praises. We spend so much time praying for ourselves just because we are blind to what God has done.

I remember one day in Shanghai I was talking with a brother who was very exercised concerning his spiritual state. He said, "So many are living beautiful, saintly lives. I am ashamed of myself. I call myself a Christian, and yet when I compare myself with others I feel I am not one at all. I want to know this crucified life, this resurrection life, but I do not know it, and I see no way of getting there."

Another brother was with us, and the two of us had been talking for two hours or so, trying to get the man to see that he could not have anything apart from Christ, but without success. Said our friend, "The best thing a man can do is to pray." "But if God has already given you everything, what do you need to pray for?" we asked. "He hasn't", the man replied, "for I am still losing my temper, still failing constantly: so I must pray more". "Well", we said, "do you get what you pray for?" "I am sorry to say that I do not get anything," he replied. We tried to point out that, just as he had done nothing for his justification, so he need do nothing for his sanctification.

Just then a third brother, much used of the Lord, came in and joined us. There was a thermos flask on the table, and this brother picked it up and said, "What is this?" "A thermos flask." "Well, you just imagine for a moment that this thermos flask can pray, and that it starts praying something like this, "Lord, I want very much to be a thermos flask. Wilt thou make me to be a thermos flask? Lord, give me grace to become a thermos flask. Do please make me one!" What will you say?

"I do not think even a thermos flask would be so silly," our friend replied. "It would be nonsense to pray like that: it is a thermos flask!" Then my brother said, "You are doing the same thing. God in times past has already included you in Christ. When He died, you died; when He lived again, you lived. Now to-day you cannot say, "I want to die, I want to be crucified; I want to have resurrection life." The Lord simply looks at you and says, "You are dead! You have new life!" All your praying is just as absurd as that of the thermos flask. You do not need to pray to the Lord for anything; you merely need your eyes opened to see that He has done it all."

That is the point. We need not work to die, we need not want to die, we are dead. We only need to recognize what the Lord has already done, and to praise Him for it. Light dawned for that man. With tears in his eyes he said, "Lord, I praise Thee that Thou hast already included me in Christ. All that is His is mine!" Revelation had come, and faith had something to lay hold of; and if you could have met that brother later on, what a change you would have found!

P. Boulogne

From Watchman Nee: "The Normal Christian Life" with permission of the publisher.

Reformed Bible Institute Has a New Name

The Reformed Bible Institute, of Grand Rapids, Michigan, now has a new name. Since April 1, the school became "Reformed Bible College."

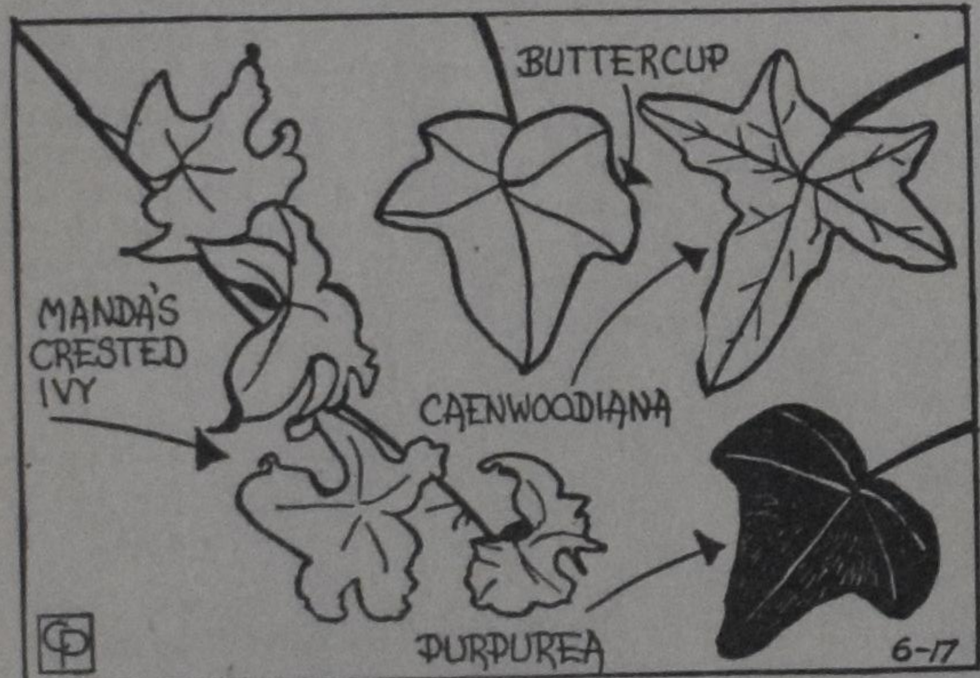
The change of name from "Institute" to "College" was approved by the Board of Trustees in May 1971, and was endorsed by the corporate body (the RBI Association membership) last November. However, final approval came when the Michigan State Board of Education granted its endorsement at its meeting of 28-29 March.

Reformed Bible College carries on the same purposes of the "Insitute," which is to prepare high school graduates for service in evangelism, missions, religious education, and other tasks in the churcr. The change from a three-year diploma curriculum to the four-year degree course in recent years, however, placed the Grand Rapids school in the category of most Bible Colleges. The new name more readily suggests to prospective students and to the general public the four-year, degree-granting character of the institution.

The name change involves no revision of faculty, staff, or curriculum. Further information may be obtained from Reformed Bible College, 1869 Robinson Road, Grand Rapids, Michigan 49506 (telephone 458-6065).

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



Unusual Ivies

By EDNA HALLIDAY

Distributed by Central Press Association

MOST GARDENERS are familiar with the Boston Ivy, the hardy Baltic Ivy and the English Ivy. There are many other interesting varieties not as well known. They might be of special interest to garden club members who like to enter flower shows.

A very attractive ivy is Manda's Crested, the newer, heavily crinkled ivy. Each leaf is curled and turned, creating a charming effect. The light-to-medium leaves are spaced closely. It makes a different looking wall or ground cover. However, while perfectly hardy it should have some protection from winter sun or heavy winds.

Another charming, colorful ivy is buttercup. Its small leaves are set closely on the stem and are golden yellow. This ivy serves as a vine or ground cover and can be used indoors or out.

A very graceful ivy is Caenwoodiana, as shown, with its small and dainty leaves with the long middle lobe. It can be used for covering a wall or as a ground cover. It also is suitable as a house plant.

Purpurea ivy has all the good qualities of the common Baltic Ivy. Its leaves, as shown, show purple and in winter turn into a bronzy purple. It is a colorful ground or wall cover.

Another interesting ivy is Conglomerate, a form of English Ivy. It has tiny leaves crowded on the stem.

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"WORRY COLLECTORS"

Pastoral Counselling

REV. RALPH HEYNEN

PINE REST CHRISTIAN HOSPITAL CHAPLAIN

I received a rather interesting letter from a lady this week. In it she states that she is a worry collector; she has a habit of building up all kinds of little worries, not solving them so that gradually they become bigger and bigger and finally she gets panicky and she can't handle them. She also enclosed a little quotation that she had copied from somewhere, and this quotation reads as follows: "Man has been able to conquer space; he has touched the planets and walked on the moon; he has been able to fly out into distant spaces, but somehow or other he hasn't been able to conquer the human spirit. He still goes on worrying and is still concerned about the little details of life." Even though man has been able to reach out into the outer realm of space, the real problems still lie at his feet. Now there is a lot of truth in that statement. We see the thrilling exploits of modern man as he walks on the moon and yet we worry so much about how we are going to meet a certain bill or how we are going to balance our check books. We worry about children not wearing enough clothing when they go off to school or not wearing their boots when there is a little snow on the ground. We worry about all these little things in life and we lose our sight of those things that are big. I believe there are a lot of worry collectors.

People who allow their worries to pile up on them and gradually they become bigger and bigger and finally they can't handle them anymore. As a result they become so panicky panicked they are fear-stricken and their worries build up to a point that they become fearful and they're paralyzed. Now this is a dangerous way to live. But a lot of people do, and for that reason I think it is good for us to look at that thought a little while. How can we escape the matter of worrying about the troubles and difficulties that there are so close to us each day. It has been shown by statistics that people don't worry too much about the atom bomb or the hydrogen bomb. They are not too concerned about the fact that possibly some person may set off a world conflict and that a lot of people will be destroyed, but their worries are about little things in life. And it's quite natural that it be so, because these are the things that are close to us, these are the things with which we deal each day. We don't deal with atom bombs, but we do deal with children with folds and ear aches and things of that sort. And these are the things that make us concerned.

Shakespeare makes a rather striking statement I think when he writes about Lady Macbeth and talks about her problems and she was troubled with what Shakespeare calls 'think, coming fancies of the mind'. And she asks her doctor, "Canst thou not minister to a mind disease, pluck from the memory some rooted sorrow, raise out the written troubles of the brain and with some sweet oblivious antidote cleanse the stuffed bosom of the perilous stuff which weighs upon the heart?" And then the doctor gives this answer, "Therein the patient must minister to himself." Our thoughts, our feelings, are what we make them. The contents of the mind are what we put there ourselves. We furnish the chambers of the mind. Whether we furnish them with a sense of confidence or a sense of fear, whether we walk with a certain degree of security or whether we're always worried; it depends a great deal upon ourselves. Now often when people talk about mental health they would like to have a very simple answer; what is it that makes people go off today? Or, why do so many people have to come to a hospital today? And they would like to have you give just one little simple answer. Unfortunately, you can't do this sort of thing, and maybe it's fortunate that we can't; because of the fact life is much too complex so that you could put it in such simple terms and say, "This is it. You avoid this particular thing and then, of course, everything is going to be fine." Now life isn't that way, and I'm thankful that it isn't. Life is far more complex than that. But often people do have problems when a loved one is taken away and we grieve and mourn, possibly more than we should. Or, there is the fact that there is a serious illness within the family. Or, we are constantly confronted with some conflict within the home, where people don't get along with each other too well. These are not usually the things that cause us so much concern and worry. Life is composed of the little things. I believe it's one of the prophets that tells us that "it's the little foxes that spoil the vineyard of life." There are little irritations in family living. Most family quarrels don't start about big things, but they are little differences. A husband comes home late for dinner; a mother can't keep the checkbook in balance; a child spills ink on the rug. We're often so overly sensitive about the little details, and then we tend to build them up.

Now the worry collector is one, of course, who keeps these things within herself or himself. We allow all these little worries to build up and gradually we reach the point where we have so many of them that we just can't handle them anymore. Now usually when you deal with people like this, you find that they are insecure, they feel inferior, they don't have a very good image of themselves. For the person who is strong and confident he is not too easily threatened by the little things. Life becomes to them some kind of battle that they can fight and they are not too easily upset when they lose one little battle, but they know that they are going to win the war. When you have that kind of confidence, that victorious way of living, that enthusiastic way of living, the little things of life aren't going to bother you quite so much. And it's good for us to handle the little worries when they come and don't wait until they build up and become something big, something that we can't handle anymore. You can handle these little things like when the checkbook doesn't balance or when you get a statement from the bank that your checking account is overdrawn. These are the kind of things we can handle; we can take them in stride; there is something you can do about them. You don't have to sit and worry about the things that you can help. And when the children get colds and things of that sort, there are things you can do about them. It's when you allow these things to build up and you throw up your hands in horror and say, "I just don't know what to do about it; there's so many of these things that bother me," then you have too many worries and you have allowed them to build up and it becomes one great big problem to face.

I think there are certain rules that we ought to learn to follow. The word worry means that we divide; it means a life that is split apart. You stand at the fork of the road and you know that things can go one way or the other. But when you are worrying as you stand at that fork of the road you are clearly saying, "I think it is going to go the wrong way instead of the right one." It hasn't really done so as yet but you are still worrying about it. Now, worry must be conquered by looking at life squarely and by facing it in such a way that you don't allow life to be divided into various little segments, but you keep a united life where the mental, the emotional and spiritual move together. You remember also that there are solutions to the problems, if we only look for them and if we try to find them. And don't give up this matter so easily that you can find solutions, because you know that life is not composed of insoluble puzzles, but life fits together into a pattern and into a plan. The more you see it that way, you try to fit these little things into that larger plan and it becomes something beautiful and something worthwhile. The solution has to come from you and from me. We're not going to look somewhere in a book or we're not going to have to run away immediately to someone else and say, "Now how do I solve this little problem?" But we try to solve it ourselves first. It is often when we allow the worries to collect that we have to begin to talk to somebody else and to begin to sort them out and take them one by one. I think the Bible gives us a marvelous promise when it says that we will receive strength for the day. And that means whatever kind of day it is, the Lord promises His strength. If it's a day that is filled with worries, He'll give us strength for that day; if it's a difficult day, He will give us strength for that. But above all, He gives strength so that we may live victoriously. Don't be a worry collector, but learn to sort them out and take them one at a time.

OUR THOUGHT FOR TODAY: The words of a hymn and I think this gives a good solution to life:

Make me a captive, Lord, for then
I shall be free;
Force me to render up my sword
and I shall conqueror be.
I sink in life's alarms when by
myself I stand;
Imprison me in Thy mighty arms
and strong shall be my hand.

From the Mailbox

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COMMUNISM

Dear Editor:

I am writing in response to the article by Dr. Kennedy on "What To Do About Communism". In this article, Dr. Kennedy refers often to the military might of the U.S. and the Communist countries. Near the end of the article he states that to stop Communism we must elect congressmen who stand up for America and the American way of truth. I suppose in Canada this would mean that we must elect true Canadians who stand for the Canadian way of truth.

Now this statement struck me as rather frightening. The American way of truth means a long history of violence and bloodshed. The American way means that 230 million people out of a world total of 3 billion use over sixty percent of the world's natural resources and waste over half of that. (Rather a misuse of God's creation.) The American way also means a different form of justice for those who have and those who have not. The American way is to discriminate against our fellow image bearers because of their skin colour. And finally the American way says in its declaration that man is created to pursue life, liberty and happiness. I always thought that scripture said that man was created in the image of God with the mandate to use all of God's creation to the honour and glory of His name.

When Americans and Canadians come to see that in all things we must believe and obey the Word of God, then Communism will be stopped. But not only Communism, but Capitalism, Socialism, Nazisism and any other human form of ism also.

Christ said that only He is the way, truth and life. We must stand in that truth and bring all things in subjection to Him. This way is not the American way, nor is it any other human way. Only Christ, His Word, and Spirit can stop the forces which seek to destroy his Kingdom. The earth is the **Lord's** and the fulness thereof, and His will must be done on earth as it is in heaven. We must elect men who stand in God's truth and who accept the kingship of the Lord Jesus Christ.

Yours in Christ,
John Kamphof.

Thunder Bay, Ont.

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REACH OUT

Dear Editor,

The article by Dr. James Kennedy on what we can do against communism was very informative. We need more of this sort of instruction. May I add a few more practical things that can be done?

It is very important that we reach students and other young people. They are being reached and used already by the communists in many ways.

Here is what you can do: Write to the christian student campus paper "For Real", 7960 Crescent Avenue, Buena Park, Calif. 90620, U.S.A, and ask them to send you so many hundreds of copies as you can use every month, free of charge, for distribution at the gates of the Universities and High Schools. It doesn't cost you a penny, only get up early in the morning and be at the gates with your papers between 8 and 9 a.m.

Another thing you can do to fight the communist peace symbol and the two raised index fingers for communist victory is: write to the Billy Graham Evangelistic Association, % Grason, 1313 Hennepin Ave., Minneapolis, Minn. 55403, U.S.A., enclose 1 dollar, and ask them to send you 300 "One Way" stickers to seal your envelopes with.

Moreover: We need more christian coffee houses all over the country. May God bless you in doing so. His is the Victory.

Bill Homburg.

Terrace, B.C.

•

OUR FATHERS AND WE

Dear Editor,

My comment on Rev. Cecil W. Tuininga's article: "Our Fathers said that! But what do we say?". Dear Rev. Tuininga: Keep it up, we may yet come together.

A. Wierenga.

Smithers, B.C.

•

Dear Editor,

After living in Ontario for nine years, and in British Columbia for ten years I begin to realize that the complaint of the B.C. subscribers is well founded.

I have searched for news from the west lately in C.C. and all I could find is something about the B.C. centennial and some articles about someone travelling through B.C.

There is in fact more news taken from "Fries Dagblad" in C.C. than from the west.

One look at the Reformed Fellowship speaking tour list is also a good indication of what I am talking about.

At the Ontario dates it has CHURCH, TIME and LOCATION on it, while the others have just the City and State.

And to top it off your columnist D.F. in the April issue mentions in the article named "The first obligation" quote: we have an association for the mentally ill and disturbed people, plans are being made for the erection of housing for elderly people. End of quote.

As if nothing to this effect is being done somewhere else.

But one has to be positive, so I would defend C.C. and told the complainers to send in news from the west. But then I thought who is running this paper anyway.

What is wrong with having a part-time representative out here, so he could keep things straight and put it this way:

Besides plans for housing for elderly people in Ontario, British Columbia is about to open the doors of the Ebenezer home for the aged, and besides having an association for retarded in Ontario, British Columbia has a very active Bethesda association for retarded (see C.C. of May 1, 1972 - editor), and while he is at it, he could perhaps report on our also very active harbour ministry, and may be some B.C. classis news and office bearers and diaconal conference news, besides finding out about locations of speaking tours etc.

Sincerely yours,
Peter Vander Horst.

Surrey, B.C.

Well taken! We are trying for years already to get the news from the Western provinces, but so far we have not found anyone who will keep us op to date. Calvinist-Contact wants to serve the whole of Canada, not just Ontario. Please help us to put the balance straight and send us news from the West. - Editor.

SHARE SUPPORT IN EVANGELISM NEEDED

River Drive Park is a small community about eight or ten miles from Holland Marsh, Newmarket and Springdale. The work of evangelism was done evenings and on weekends by Mr. Bill Lennips. What was once a closed community towards religion is now a community which welcomes the presence of the Christian Reformed Church. The work in the River Drive Park has also branched out into the community of Holland Landing and Bondhead. At the present time there are 37 children, ages 10-15, receiving catechism instruction. The Cadet Club has a membership of 17 boys and three counsellors. The Sunflower Club has around 45 members. We have a flourishing Sunday School, composed of children from unchurched homes.

Our need is to employ Mr. Bill Lennips on a full time basis. The Denominational Board of Home Missions approved a grant in aid in the amount of $3000. to assist in this work. Much investigation and much work went into obtaining this approval. We did ask for a grant of $5000. in order that our worker could be employed on a full time basis. We are in need of $2000. and would appreciate it if churches or individuals could see their way clear to be a partner with us by contributing a share of this amount, perhaps $600., $500. or even $300. a year. It may be that there are Sunday Schools interested in this work and would like to help support it and receive progress reports.

The Board of Home Missions has a policy statement to which we are bound. They state: "First of all the salary that is paid to the person who will be employed must be commensurate with the salary scale of the Board of Home Missions." Funds to employ Mr. Lennips on a full time basis are not available, forcing him to work part time as a carpenter to support his family. There is a great work to be done with unchurched families. The Classis Toronto and also our Home Missions Board evaluated the work and found it important. If you desire more information or have any questions feel free to inquire. We urge you to consider prayerfully and seriously our appeal for help.

(Rev.) L. W. Van Dellen
R.R. 4, Bradford, Ont.

Former Canadian Pastor Authors New Book

In a release from his office Grand Rapids, Michigan, Mr. Herman Baker, founder and president of Baker Book House, announces the forthcoming publication in early May, 1972 of a new book by the Rev. Tenis Van Kooten, who formerly served Christian Reformed churches in Hamilton and Edmonton. The title of the Rev. Tenis Van Kooten's new book is **The Bible: God's Word,** to be released in paperback at $2.95.

In this new book by Van Kooten, there is a positive statement which constitutes a strong defense of the Bible against views which tend to undermine the Reformed concept of the inspiration and authority of God's Word. **The Bible: God's Word** will also include a critique of Kuitert.

A previous book by Tenis Van Kooten, **Building the Family Altar,** was well received not only in Reformed circles but in other American church circles as well. In this earlier book, Van Kooten was concerned about the breakdown of the modern home. It is blamed for lawlessness and disorder, for moral and social breakdown, for juvenile delinquency and adult depravity, for unemployment and poverty, for school drop-outs and drug addiction. But little of a basic nature is being done to remedy the situation, he feels.

The author has stated that his new book, **The Bible: God's Word,** is designed for personal reading, study groups and classes in Bible schools and colleges.

The Rev. Van Kooten is pastor of the Fourteenth Street Christian Reformed Church in Holland, Michigan at present. He is a graduate of Calvin College and Calvin Seminary and has pursued graduate work at the University of Chicago. Previous to coming to his Holland pastorate, he served churches in South Dakota, Illinois and Canada.

Christian Senior Citizens' Home Society of Northern Alberta

Address Secretary: **9820 - 71 Street, Edmonton, Alberta**
Phone: 466-1381.

The Board of the Chr. Home for Senior Citizens in Edmonton invites interested couples or single persons residing in the province of Alberta to submit their applications for future residence in this Home **as soon as possible.**

The building of this approx. $750,000.— Home is now in full progress.

For further information see the newsletter in this magazine.

For the Board of the Society,
G. Diemer, president.
R. Ebbers, secretary.

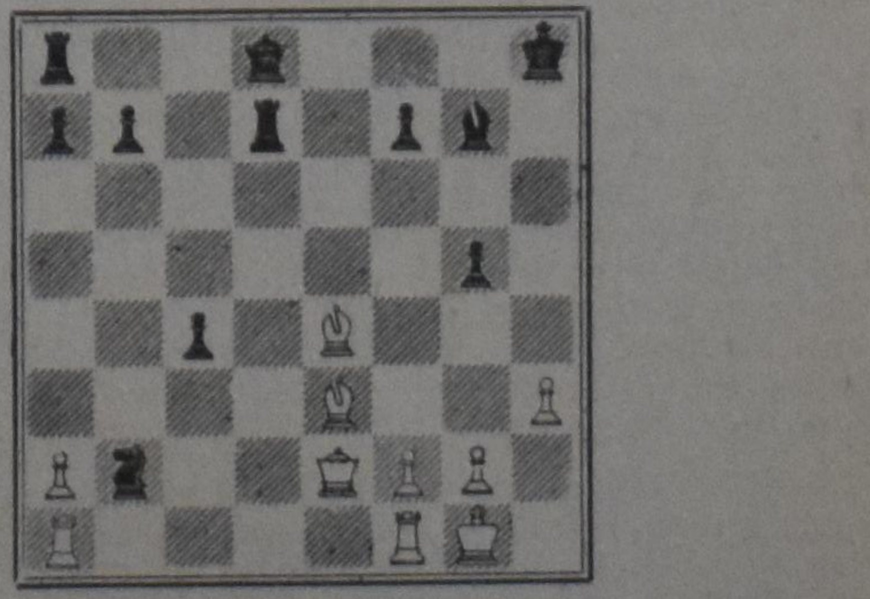
Let's Play Chess

Editor: Charlie Hess

FOR YOUR ENTERTAINMENT

The 34th "Hoogoven Chess Tournament" in Holland has produced fine positions, dangerous situations and excellent moves. Playing the positions in your room provides the nicest enjoyment you may think of.

This time I present the duel between two Dutchmen, strong rivals too: Donner (white) against Hartoch (black). Black overlooked the danger in the position he had reached, convinced, that the promising move 1. —, N-Q6 (Pd3) would give White a hard time to win. Have you time to figure out whether this move is the best possible, without looking at the solution?



Too bad for Hartoch, but his move was a failure; a Dutch judge said: it was nothing but suicide. Look how the game ended: 2. Q-R5 ch (Dh5 sch), K-N1 (Kg8); 3. Q-R7 ch (Dh7 sch), K-B1 (Kf8); 4. BxN (Ld3:), PxB (ed3:); 5. B-QB5 ch (Lc5 sch), R-K2 (Te7); 6. R(R)-K1! (Tae1) and Hartoch resigned, filled with dismay.

USE THE BANK YOU OWN . . . and SAVE!

Share the benefits of our Credit Union:

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- ★ MORTGAGE LOANS
- ★ TERM DEPOSITS at highest interest rates
- ★ PERSONAL CHEQUING ACCOUNTS 1¢ p. cheque

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P.O. Box 545, Hamilton, Ont.
Tel. 389-7125

The Calvin Christian School (Hamilton) P.T.A.

is sponsoring a

BANQUET and MUSICAL EVENING

on Saturday, JUNE 3, in the Hamilton Chr. High Auditorium.

Programme: 6.30- 8:00 Banquet by H.D.C.H. Guild
(p.m.) 8.00-10:00 Music by The Ambassadors

In commemoration of the Lord's blessings in providing means for twenty years of Christian day school operation the P.T.A. invites you to join us for this programme.

After the banquet The Ambassadors Male Chorus will provide a two hour programme of sacred songs, classical music, piano solo's, medleys and audience participation songs.

Tickets: $3.00 covers banquet and musical entertainment.

Limited number available. First come first served.

Available from Calvin Christian School (385-2045).

First Ontario Christian Youth Conference

September 1, 2, 3, 4

Young People! You will Not Want to Miss the First Ontario Youth Conference sponsored by the Reformed Fellowship of Canada on the beautiful conference grounds of Cedar Glenn, Bolton, Ontario, just north of Toronto. A most profitable and interesting conference is being planned for you, with wholesome Christian Fellowship and recreation. Youth from all over Canada are urged to attend.

FOR FURTHER INFORMATION write to: Ontario Christian Youth Conference
259 Albion Road
Rexdale, 600, Ontario, Canada.

REFORMED FELLOWSHIP RALLY

and

METRO-TORONTO MUSIC FESTIVAL
TUESDAY: MAY 30, 8:00 P.M.
TORONTO

West Humber Collegiate Institute
1675 Martingrove, Rexdale, Ont.

THEME
HOW DEPENDABLE IS YOUR BIBLE?

Rev. L. T. SCHALWYK of St. Thomas, Ont. — Rev. P. DE JONG of Grand Rapids, Mich. — Rev. H. VAN DYKEN of Woodbridge, Ont.

(Details to follow next week)

Christelijk bejaardentehuis in Edmonton, Alta.

Het Bestuur van de Christian Senior Citizens Homes Society of Northern Alberta is verheugd U te kunnen mededelen, dat men sinds november is begonnen met de bouw van het tehuis. We hopen dat het in augustus of september klaar is voor bewoning. We ontvingen toezegging van subsidie van de Alberta Housing Corporation, en een hypotheek van C.M.H.C. Het bestuur is nu bezig te trachten nog een subsidie te krijgen om de extra kosten te dekken in verband met het veranderen van de plannen, en om te voldoen aan de eisen van de Provicial Fire Marshall.

Het tehuis wordt gebouwd naast de Trinity Church, 13425 - 57 Street. De Reformed Church bevindt zich in de zelfde omgeving, terwijl transport naar de Can. Ref. Church en andere kerken wordt georganiseerd. Het Tehuis wordt gebouwd slechts enkele straten vanaf een klein winkelcentrum, en in de nabijheid van het nieuwe Londonderry Shopping Centre, dat nu ook in aanbouw is.

Er zijn drie verdiepingen in het huis, welke gemakkelijk te bereiken zijn met een automatische lift; elke verdieping heeft een automatische wasmachine en droger. Iedere kamer staat d.m.v. een zgn. "intercom system" in verbinding met de kamer van de huisouders. Op deze manier kunnen ook kerkdiensten en programma's van de Trinity Church, of vanuit de ontspanningszaal bij U in de kamer gebracht worden. De keuken, eetzaal, T.V.-zaal, bibliotheek en schrijfzaal zijn allemaal gelijkvloers op de eerste verdieping. In de basement is een hobbykamer voor houtbewerking, en een ontspanningszaal. Hier is ook nog extra ruimte voor het bergen van artikelen, welke U niet dagelijks gebruikt. In de "lounge" is een grote open haard, en net buiten de "lounge" komt een "patio" met barbecue. Het parkeerterrein met in- en uitrit wordt verhard, en de rest wordt aangelegd als tuin, met nog voldoende ruimte voor een groentetuin.

De kamers kunnen in twee groepen verdeeld worden:

1) "LODGE TYPE": waar de bewoner de beschikking heeft over een zit-slaapkamer en waar alle maaltijden verzorgd worden door het tehuis. Uit dit type kunt U tweeërlei keus maken.

   a) Een een-persoons gemeubileerde zit-slaapkamer met wasbak. De badkamer is voor gezamenlijk gebruik met twee andere personen. Alle maaltijden zijn bij de prijs inbegrepen. Prijs per maand: **$90.00.**

   b) Een twee-persoons gemeubileerde zit-slaapkamer, met wasbak. De badkamer voor gezamenlijk gebruik met twee andere personen. Alle maaltijden zijn bij de prijs inbegrepen. Prijs p. maand: $80.00 per persoon.

2) "SELF-CONTAINED": hier heeft de bewoner de beschikking over een eigen keukentje voor het bereiden van zijn/haar maaltijden. Ook hier kunt U kiezen tussen twee indelingen.

   a) Een-persoons zit-slaapkamer met keuken (fornuis en koelkast); eigen badkamer; niet gemeubileerd. De maaltijden voor deze kamer kunnen door het tehuis verzorgd worden tegen enige vergoeding, maar zijn niet bij de huur inbegrepen. Prijs per maand: $80.00.

   b) Twee-persoons woonkamer, slaapkamer, keuken met fornuis en koelkast, badkamer. Niet gemeubileerd. De maaltijden voor deze kamer kunnen door het tehuis verzorgd worden tegen enige vergoeding, en zijn niet bij de huur inbegrepen. Prijs per maand $100.00.

De vloerbedekking in de badkamer, hal en keuken bestaat uit linoleum; alle andere vertrekken hebben vaste vloerbedekking en zijn voorzien van overgordijnen. Sommige kamers zijn speciaal ingericht voor invaliden.

Indien U geïnteresseerd bent om in het tehuis te wonen, dan dient U **nu** het aanvraag-formulier in te vullen, want van regeringszijde is ook grote vraag naar overtollige woonruimte voor bejaarden. Stel dus niet uit — doe het nu! Mocht U meer inlichtingen wensen, stelt U zich dan in verbinding met een van de onderstaande personen, die gaarne bereid zijn Uw vragen te beantwoorden.

Mr. S. Vander Meulen, 11136 - 62 St., Edmonton, Tel. 477-8564.
Mr. G. R. Ebbers, 9820 - 71 St., Edmonton, Tel. 466-1381.
Mrs. J. Langkamp, 10631 - 48 St., Edmonton, Tel. 466-9812.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

RAPPORT UIT OTTAWA

Hertoelating in Canada

door Norman Campbell,
Parliamentary Press Gallery.

(Canadian Scene) — Het Department of Manpower and Immigration heeft haar houding bekend gemaakt ten aanzien van de hertoelating in Canada van inwoners die geen paspoorten hebben.

Deze bekendmaking was het resultaat van een vraag van Canadian Scene betreffende de hertoelating in Canada van hen die officieel "inwoners" zijn. Het antwoord van het Departement luidt als volgt:

"Personen die officieel in Canada zijn toegelaten om hier te gaan wonen en die de douane-beambten er van kunnen overtuigen dat zij afwezig geweest zijn voor een speciaal of tijdelijk doel, kunnen wederom in Canada worden toegelaten, mits zij voldoen aan de vereisten van de Wet op de Immigratie."

"Het is uiteraard onmogelijk vast te stellen hoe lang iemand geoorloofd is buiten Canada te vertoeven om zonder meer weer in Canada toegelaten te worden. Normaal heeft men helemaal geen speciale visa of documenten nodig om weer naar Canada terug te keren. Als men het een reiziger echter gemakkelijker kan maken door hem een visum te verstrekken en hij vraagt dat aan bij een van de visum kantoren met de bedoeling binnen afzienbare tijd naar Canada terug te keren, dan kan zo'n visum inderdaad verstrekt worden."

"Als een persoon als immigrant in Canada wordt toegelaten, dan ontvangt hij een identificatiekaart, waarop staat aangegeven dat hij als immigrant is geaccepteerd. Dat wordt ook aangetekend in zijn paspoort of in het reisdocument dat hij bij zich heeft als hij Canada binnentreedt."

"Zij die in Canada wonen doch geen staatsburgers zijn van dit land kunnen hun paspoorten laten vernieuwen bij het consulaat of de ambassade van het land dat hun originele paspoort heeft uitgegeven. Vluchtelingen en andere personen voor wie het om gegronde redenen onmogelijk is om op deze manier aan een geldig paspoort te komen, kunnen zich wenden tot het Passport Office of the Department of External Affairs. Dit bureau geeft hen dan een identiteitskaart of een reisdocument. Het enige wat wij in dergelijke gevallen doen is aan het Department of External Affairs meedelen dat de betreffende persoon officieel in Canada is toegelaten als immigrant."

"Canadese staatsburgers hebben natuurlijk te allen tijde het recht naar Canada terug te keren. Het is overbodig te zeggen dat het voor de immigrant van belang is om zijn staatsburgerschap aan te vragen zodra hij daartoe het recht heeft."

Nederlandse tulpen kondigen Canadese lente aan

Ook dit voorjaar, in de tweede helft van mei, sieren miljoenen Nederlandse tulpen in 200 variëteiten weer de straten, parken en plantsoenen van de Canadese hoofdstad Ottawa. Zij zijn het veelkleurige bewijs, dat de lange, koude winter definitief voorbij is en symboliseren de dankbaarheid van Nederland voor het aandeel van Canada in de bevrijding van ons land in de Tweede Wereldoorlog. Koningin Juliana nam in 1945 het initiatief tot dit "Tulip Festival" met een schenking van 15.000 tulpen, die zij sindsdien jaarlijks heeft herhaald. In totaal betrekt Canada elk jaar een kwart miljoen bollen uit Nederland. Ze worden om de twee jaar opgegraven, schoongemaakt, gesorteerd en waar mogelijk opnieuw geplant. Hun aantal is in de loop van de tijd uitgegroeid tot drie miljoen. Dit voor Noord-Amerika unieke lentegebeuren, dat altijd gepaard gaat met culturele en andere manifestaties, trekt van heide en verre bezoekers.

Bent U reeds lid van

HOLLAND CHRISTIAN HOMES INC.?

(Reg. under Charitable Inst. Act)

Als lid kunt U ons helpen bepalen waar een Tehuis moet komen voor ouden van dagen van Nederlandse afkomst en behorend tot de kerken der Hervorming. Zend Uw lidmaatschapsgeld ($5.00) aan P.O. Box 4127, Stat. O, Hamilton, Ont.

Voor inl. schrijf aan D. Brinkman, R.R. I, Bowmanville, Ont.

Voor een geslaagde vakantie met de hollandse gezelligheid.

"Little Europe Resort"

BRACEBRIDGE, MUSKOKA

Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegenheid. (Ideaal voor groepskampen.) R. S. Bakema. Tel. 645-2738.

"Little Europe" vindt U 8 mijl ten O. van highway No. 11 aan de Vankoughnet Road, ongeveer 7 mijl ten N. van Gravenhurst en voorbij de Muskoka Airport. Plm. 35 mijl van Chr. Ref. Church in Orillia.

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE

(40)

Dan knetteren er weer nieuwe vloeken door de lucht, en de man wil opnieuw op zijn zoon aanvallen. Dat doet de maat overlopen. Fransje voelt hoe zijn benen zich in beweging zetten. Ze brengen hem naar de wild slaande armen en de trappende benen. Hij grijpt Van Houtens jas en tracht hem van Bert vandaan te rukken. Onwillekeurig kijkt het mannetje achterom en kijkt neer in het toornige, witte gelaat van het kleine kereltje vlak bij hem. Hij opent zijn mond om iets te zeggen, maar Fransje is hem voor. Op hoge toon roept hij:

Schóft! Lillik groat schoft! Vloekbièst! Lillik groat vloekbièst! Jie gae vast en zeker nae d'elle, want den Ière ei joe oaren vloeken. En Ie ei ok ezien a-je Bert bienae doad eschopt eit. Schoft! Lillik groat schoft en vloekbièst! Fransje's hart bonst tot in zijn keel. Hij heeft nog steeds Van Houtens jaspand in zijn hand en houdt de andere hand gereed de man tegen te houden als hij weer van plan mocht zijn zich op Bert te werpen.

De jongens staan met grote ogen dit vreemde schouwspel gade te slaan. Bram en Eine staan gereed op het mannetje af te springen als hij ook maar een vinger naar Fransje uit durft te steken. Bert ligt nog steeds op de grond, maar zodra hij Fransje's hoge, boze stem hoorde en geen trappen en slagen meer voelde, heeft hij het gebrul gestaakt. Hij ligt zacht te kreunen.

Dan gebeurt er iets vreemds. De woesteling laat zijn nog steeds opgheven armen slap naast zich neer vallen. Dan slaat hij zijn handen voor zijn gelaat. Zijn schouders schokken op en er breekt een gegier uit zijn keel als van een klein kind. Hij keert zich om en roept: Brieng die sjees in de schure, en gae naer uus. Bert, jie ok!

Al jammerend begint hij te lopen, hoe langer hoe harder. Tenslotte draaft hij en verdwijnt achter de schuur.

Bert staat kreunend op en strompelt de weg op. De jongens kijken elkaar aan. Zwijgend duwen ze het sjeesje naar binnen. Daarna sluiten ze de schuurdeuren. Zonder een woord te zeggen gaan ook zij de weg op. Fransje loopt tussen Bram en Eine in. Als het groepje zich splitst, zegt een der andere jongens: Die zâ wè gin dost mi aen om nae de pelisie te gaen, dien ik!

Eine grijpt Fransje beet en zwaait hem hoog op zijn schouders. Hij zegt: Ouw me mae an m'n aer vast, deur m'n pette, en trokt er mae goed ard an!

Bram kijkt op in het witte gezicht dat nu boven het zijne uitsteekt en zegt: Weet je wat, Fransje? Jie bin nog vee grotter en flienker as aal die groate jongers en as ikke en Eine!

Fransje vat dit op als een zinspeling op zijn hoge positie. Maar de toon waarop Bram dit zegt, maakt hem heel trots en gelukkig.

* * *

Een aanhoudende zuidwestelijke wind heeft de barre winter op de vlucht gejaagd, en opnieuw doet het voorjaar een poging diens ontruimde gebied te bezetten. De sneeuwhopen langs de weg en om de huizen liggen zienderogen te verschrompelen. Reeds hier en daar steekt het polderland zijn rug en ellebogen door het versleten witte kleed. Het ijs in de sloten is weliswaar nog bedekt met een vuile vacht van slappe sneeuw, maar elke dag zinkt die dieper naar beneden. Het gele gras van de dulfkanten steekt er als droge ragebollen bovenuit. Er is een onzichtbare, geruisloze kracht aan het werk die als een levenwekkende adem door de polder vaart en fluistert: "De winter is voorbij, . . . hij is overgegaan; de zangtijd genaakt."

De lijsters, die al weken als verkleumde, opgerolde bruine sokken door de sneeuw gehipt hebben, vlijen hun veren plat tegen hun vermagerde lichaampjes en trachten de hongerbrand te blussen door onder de graspollen van de slootkant naar wormen en insekten te zoeken.

Fransje heeft er met verbaasde ogen naar staan kijken hoe ze zich helemaal onder het dode gras besgraven. Als hij ze niet had zien verdwijnen, zou niets hun aanwezigheid verraden hebben dan de stukjes hooi en kleine kluitjes grond die uit de dulfkant vliegen. Het gezicht van die verdwijnende vogels roept een oerinstinkt in hem wakker dat hem regelrecht verbindt met de halfnaakte, met dierenhuiden beklede heidenen die eeuwen geleden rondwaarden in de moerassen die thans deel uitmaken van de verdronken gedeelten rond het eiland. Hij heeft die drang reeds eerder in zich gevoeld, voor de barre winter begon, toen hij zo graag een schotevisje wilde vangen. Maar deze keer is die veel sterker. Hij ondergaat hem als een geheel nieuwe ervaring, die zijn hart onstuimig doet slaan en het bloed in zijn slapen doet kloppen. Hij zou er meteen naar toe willen vliegen, maar dat mysterieuze instinkt waarschuwt hem tegelijkertijd kalm aan te doen. Zijn gedachten jagen als wilde paarden door zijn hoofd. Maar zijn sterke wil grijpt ze fors en vastberaden bij de teugels en dwingt ze in een ordelijk gelid. Hij wil zo'n vogel vangen, en hij weet hoe hij dat aan moet leggen.

Hij wacht tot hij er een met deinende vlucht neer ziet strijken. Zijn ogen graveren de plaats waar de lijster gaat zitten scherp in zijn geheugen. Roerloos en nauwelijks ademend staat hij not zo lang stil tot de vogel zich in het gras en uit het gezicht boort. Gelukkig zit hij aan deze kant en niet te ver naar beneden. Hij hoeft er niet eens voor in de dulf te kruipen, hoewel daar geen gevaar bij zou zitten daar het ijs onder de sneeuw nog dik genoeg is. Maar zo is het des te beter. Dan hoeft hij ook zijn consciëntie geen geweld aan te doen.

Langzaam en geluidloos sluipt hij naar de plaats die hij met zijn ogen afgemeten en diep in zijn geheugen geprent heeft. Hij is er nu vlak bij, ongeveer een halve meter van de slootkant. Daar moet hij eerst zijn jagend hart tot kalmte dwingen. Zijdelings buigt hij zijn bovenlichaam over de rand. Nauwelijks kan hij een schreeuw van vreugde onderdrukken, want hij ziet net de staart van de lijster met een puntje tussen het gras uitsteken. Hij zou die zelfs niet ontdekt hebben, omdat zijn kleur zo veel op de onmiddelijke omgeving lijkt, als de lijster geen klein rukbeweginkjes gemaakt had. Alles hangt nu van Fransje's eerstvolgende bewegingen af. Behoedzaam trekt hij zijn hoofd terug en zinkt geruisloos op zijn knieën. Daarna gaat hij languit op zijn buik in de sneeuw liggen, met hoofd juist boven de slootrand. Bevend brengt hij zijn rechterhand omhoog. Dan slaat hij toe, en zijn hand sluit zich om het achterlijf van de niets vermoedende vogel.

De lijster stoot een verschrikte slag uit met een geluid van metaal. Hij boort zijn ijzerdraadachtige poten in Fransje's pols. Maar die laat hem niet meer los, al zou de vogel hem nog zo'n zeer doen. Met een zwaai brengt hij het het beestje op de kant, vlak naast zijn gezicht. Hij kijkt in de heldere oogjes, naar het sierlijke kopje, de sterke snavel, en de blozende borst. En Fransje is meteen verliefd op dat schone schepseltje. Moelijk komt hij overeind en pakt zijn schat beter vast, met beide handen. Dit moet hij aan Moeder gaan laten zien!

Moeder is maar matig ingenomen met zijn vangst. Ze vraagt: Wat mô-je mie dat stomme diertje doen? Laet 'n wee mae gauw wigvliegen.

Fransje protesteert hevig, en niet enkel omdat zijn jagersvreugde bedreigd wordt, maar omdat hij geen afstand meer van dat lieve diertje doen kan. Hij wendt al zijn overredingskracht aan om Moeder van gedachten te doen veranderen. Tenslotte zegt ze: Me zun wè es zien wat à je vader der van zeit.

Ondertussen is Fransje's brein aan het werken. De stappen die hij nemen moet ontvouwen zich een voor een voor zijn ogen, in een logische orde. Poete, zet jie de trap es rechte voe me? vraagt hij lief.

Wat mô-je op de zolder gaen doen?

Dae stae ommes een oud veugelkoaitje achter de valle! Doe kan 'k m'n veugel in doen.

Dat vogelkooitje behoort aan Vader. Daar heeft hij vroeger kneutjes in gehouden. Het staat nu achter 't valluik tussen andere zelden gebruikte voorwerpen. Ook daar oppert Moeder bezwaar tegen, want Vader kan beslist niet verdragen dat zijn kinderen aan zijn persoonlijke bezittingen komen. Maar ze begrijpt tevens dat Fransje die vogel maar moeilijk tot vanavond in zijn handen kan houden. Ze licht de ladder van zijn pin en zet die schuin tegen de muur. Ze klimt naar boven en komt even later terug met het kooitje. Met zenuwachtige handen laat Fransje zijn schat door het deurtje glippen. De lijster fladdert wild tegen de tralies en zit daarna met uitgespreide staart en vleugels en zwoegend borstje op de bodem.

Ie mô eten aen; roept Fransje. Ie eit zô'n onger! Hij rent naar de spinne en komt met een korst brood naar het achterhuis. Hij brokkelt het brood in kleine stukjes door de tralies.

En drienken! voegt hij aan zijn eerste uitroep toe. Hij trekt het porseleinen drinkbakje van tussen de tralies uit en vult het met water.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

HEDEN DER GENADE

Wat moet je zeggen tegen een man van 42 jaar die een dodelijke ziekte heeft en tegen wie de dokter gezegd heeft dat hij hoogstens nog een jaar kan leven? Dat is geen gefabriceerde vraag. Die man leeft en woont in Lewiston in de staat Maine. Als U niet weet wat U zeggen moet, dan wil die man het wel omdraaien en iets tegen U zeggen. Dat is wat hij metterdaad gedaan heeft tegen vertegenwoordigers van de dagbladpers. En hij sprak de hoop uit dat hij anderen, die in dezelfde omstandigheden zijn, kan helpen met zijn ervaringen. Als zo'n man dat zegt, dan word je nieuwsgierig.

De man heeft amyotrophic lateral sclerosis, ook wel bekend als Lou Gehrig's ziekte. De patient verlamt gelijdelijk tot de dood intreedt. De medische wetenschap heeft noch de oorzaak noch een geneesmiddel ontdekt.

De nieuwsgierigheid, die was opgeroepen, verandert echter spoedig in teleurstelling als men leest wat deze man zijn medemensen heeft te vertellen. Hij geeft eerst een opsomming van de spanningen en pijnen die hij heeft te verduren. Dan vertelt hij van de Christmas Party die hij gehad heeft, de laatste waarschijnlijk. Er is ontzettend veel plezier gemaakt en hij heeft veel geschenken gekregen. Toen is hij met zijn vrouw naar Jamaica gevlogen om zijn laatste vakantie te "vieren". Alles is ingesteld op het komende einde, dat binnen een jaar door de dokter voorspeld is. Maar wij hebben gelezen en opnieuw gelezen, maar wij hebben tevergeefs gezocht naar iets dat anderen, die in gelijke omstandigheden zijn, kan helpen.

Hij besluit met te zeggen, dat hij één ding erg goed zal proberen. "I hope I can hold my head high when it happens and handle it like a man. I'm going to try."

Wij becritiseren deze man niet. Wij geloven onmiddellijk dat hij ongelooflijke spanningen moet meemaken. Maar wat ons wel trof is dat zo'n man een ontzettende armoede heeft te dragen buiten wat hij al heeft door te maken.

Zo zijn er natuurlijk tallozen die het einde willen hanteren als een man. Alleen maar, wanneer het einde er werkelijk is, dan valt er niet veel meer te hanteren en dan is er van het man-zijn niet veel meer over. Tenzij de Man *het voor ons hanteert.*

De bijbel noemt de tijd dat wij leven "het heden der genade". Zo is het ook. Zo lang wij leven, ook al zeggen de doktoren dat het niet langer dan een jaar kan duren, is het heden der genade. En gedurende dat heden roept Jezus: Kom!

Er zijn heel wat mensen, die Jezus nimmer hebben horen roepen. Zulke mensen zeggen misschien wel dat zij het einde zullen hanteren als een man, maar de Heiland horen zij niet — tenzij het hen wordt verteld!

D.F.

KONINKLIJKE ONDERSCHEIDING AAN PATER J. VAN WEZEL, S.C.J.

Ter gelegenheid van Koninginnedag heeft Hare Majesteit Koningin Juliana Pater Jan van Wezel, S.C.J., thans pastoor te Uxbridge, onderscheiden door hem te benoemen in de Orde van Oranje-Nassau.

De onderscheiding werd, voorafgaande aan de ontvangst op 1 mei ter gelegenheid van Harer Majesteits verjaardag, uitgereikt door de Consul-Generaal der Nederlanden in diens ambtswoning te Toronto.

De heer Tjaardstra wees daarbij op de verdiensten van Pater van Wezel, die vóór de oorlog aalmoezenier en direkteur van een R.K. zeemanstehuis in Rotterdam was en tijdens de oorlog de belangen behartigde van de achtergebleven gezinnen van de mannen van de koopvaardij die buiten Nederland voeren.

Pater van Wezel heeft daarna een zeer belangrijke rol gespeeld bij het welslagen van de grote Nederlandse emigratie naar Canada en had daarbij een groot aandeel in het oprichten van het Centraal Bureau voor de Nederlandse Katholieke Emigratie, de Canada Netherlands Immigration Council en de St. Willibrordus London Credit Union.

Thans is Pater van Wezel Pastoor in de Parochie van het Heilig Hart te Uxbridge.

ALS U C.C. WAARDEERT —help ons dan door het aanbrengen van één of meer abonnees!

We belonen Uw medewerking gaarne met een premieboekje.

SPECIALEGROEPSREIZEN VOOR ABONNEES VAN "CALVINIST CONTACT"

VOOR 11 DAGEN Donderdag		Maandag	VOOR 18 DAGEN Donderdag		Maandag
25 Mei	—	5 Juni	18 Mei	—	5 Juni
			31 Mei	—	19 Juni

van Montreal $214, van Toronto $232 retour

8 Juni	—	19 Juni	22 Juni	—	10 Juli
22 Juni	—	3 Juli			
6 Juli	—	17 Juli	6 Juli	—	24 Juli
20 Juli	—	31 Juli	20 Juli	—	7 Aug.
3 Aug.	—	14 Aug.	3 Aug.	—	21 Aug.
17 Aug.	—	28 Aug.	17 Aug.	—	4 Sept.

van Montreal $289, van Toronto $307 retour

1 Sept.	—	11 Sept.	7 Sept.	—	25 Sept.
14 Sept.	—	25 Sept.			
28 Sept.	—	9 Oct.	28 Sept.	—	16 Oct.
12 Oct.	—	23 Oct.	19 Oct.	—	6 Nov.
26 Oct.	—	6 Nov.			

van Montreal $214, van Toronto $232 retour

			2 Nov.	—	20 Nov.
9 Nov.	—	20 Nov.	16 Nov.	—	4 Dec.
30 Nov.	—	11 Dec.	30 Nov.	—	18 Dec.
			14 Dec.	—	2 Jan. 1973
21 Dec.	—	1 Jan.	21 Dec.	—	8 Jan. 1973

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Beelden van en uit NEDERLAND

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HUMOR EXIT

Wie vroeger de landelijke vergadering van de Christelijke Boeren- en Tuindersbond bijwoonde en gast was bij de gezamenlijke maaltijd, die daarop volgde, had een mooie dag. De leiding van de voorzitter, Mr. Barend Biesheuvel, beantwoordde aan de eisen, die men aan de voorzitter van zulk een grote organisatie mag stellen. Boeren zijn niet de gemakkelijkste klanten. Men wist al van te voren, wie z'n hart zou luchten. Er waren wat het spreken betreft, natuurtalenten onder. De jongelingsverenigingen droegen rijke vrucht. Maar Barend Biesheuvel had e teugels vast in handen. Als een volleerde koetsier. Soms een tikje hier en daar, maar zo nodig ook met een ruk te grote onstuimigheid bedwingend. Daartussen door kwinkslagen en woordspelingen, die, als het even spande, de sfeer ontlaadde, lach en applaus oproepende.

En dan het massa-diner!

Zelfs die gierigste boer bleef om dit festijn niet te missen. Wat zat er in die bolle koppen van sommige boeren een vloed van humor. Die uitgegoten werd over de hoofden van de bestuursleden, speciaal die van de voorzitter. Loutere gijn, ook een ongrijpbare vorm van critiek. Een buitenstaander mocht denken: wat hebben die kerels een ruzie onderling, de waarheid was, dat vrienden elkaar de oren wasten. Als dan de beurt aan Biesheuvel zelf was, vlogen de vonken eraf. Gelukkig begon het spul na het hoofdgerecht, anders was alles koud geworden.

Nu is Mr. Biesheuvel minister-president.

Tussen haakjes, dat Mr. en Dr. zijn titels van geleerdheid. De kranten laten in hun headlines dat tegenwoordig weg vanwege de democratie. Men heeft het over Biesheuvel, Claus en Kuitert. Minister, prins an professor hoeft er niet meer bij.

Deze minister-president komt elke vrijdagavond voor de televisie, ondervraagd door beeld-journalisten om te vertellen wat in de ministerraad plaats vond. Hij doet dat zakelijk, soms een tikje geïrriteerd door al te vrijpostige of domme vragen van zijn gesprekpartners. Maar ook gespannen.

Wie hem van vroeger goed kent vraagt zich af: waar blijft de kwinkslag, waar is de humor gebleven?

Goed, hij heeft het moeilijk. Het dreigende tekort van 2 miljard is nu al gestegen tot 3½, de loon- en prijsstijging is een lachertje, de overbesteding gaat evenals de inflatie verder, de economie stagneert, de werkloosheid blijft en . . . de critiek is onbarmhartig.

De actie-comité's rijzen als paddestoelen uit de grond en de demonstranten schallen hun kreten door de straten. Het enige parool is: tegen!

Wie dit Kabinet, met tal van eerste klas figuren, met belangstelling en sympathie volgt, vraagt zich nu en dan met een kriebeltje in zijn borst af: wanneer komen nu de daden? 't Was diezelfde Biesheuvel, die, als Kamerlid het vorige Kabinet gebrek aan visie verweet. Zijn schoten voor de boeg verwekten toen nogal deining.

Maar — zo zeggen sommigen en denken velen — waar blijft nu die visie?

Bezuiniging is nodig, zeer zeker, aan belastingverhoging valt niet te ontkomen, ja wel, inperking van collectieve voorzieningen zijn geboden, ongetwijfeld, maar de inflatie wordt niet gestopt en de werkloosheid niet overwonnen. En die twee vormden de hoofdpunten van het regeringsprogram. Een krachtiger ingrijpen kan niet uitblijven, waarbij aan alsmaar stijgende uitgaven en lonen in de overheids-sector en in het bedrijfsleven een halt moet worden toegeroepen.

Dat lukt niet met praten. Dat kan alleen door voorbeeld en regeerkracht. Als de resultaten dan een gezonder samenleving in de hand werken kan er bij de minister-president ook weer eens een glimlach af.

* * *

De zoveelste poging om de versnippering in het partijstelsel tegen te gaan wordt andernomen door drie Kamerleden van de K.V.P., waaronder de voorzitter van de Tweede Kamerfractie. Zij willen een kiesdrempel van 2 procent, wat bij 150 Kamerleden betekent, dat men voldoende stemmen moet halen voor drie leden. Blijft men daar beneden, dan krijgt zo'n partij geen zetels toegewezen. Sinds de invoering van de evenredige vertegenwoordiging (1919) is deze kwestie aan de orde. Pogingen in het verleden om verandering aan te brengen liepen op niets uit. Er zitten momenteel 15 "fracties", waarvan vier van één man en twee van twee, in de Kamer. En zij allen voeren het woord. Bij de kiesraad staan 35 partijen ingeschreven. Men kan dit allemaal te gek vinden en toch aarzelend staan tegenover een maatregel als thans voorgesteld. In Nederland ligt de politieke legkaart nu eenmaal anders dan in andere landen. Een éénling als de heer Jongeling is niet alleen een bekwaam en serieus Kamerlid, maar hij heeft met de communist Marcus Bakker gemeen, dat zijn speeches smeuig en met humor gekruid zijn. Dat op zichzelf is reeds een waardevolle bijdrage.

* * *

Ik weet niet of prof. Kuitert, wiens foto's al een even grote strakheid verraden als die van Mr. Biesheuvel, even uit zijn huid kroop of een wat bittere grap uithaalde toen hij aan de Synode der Gereformeerde Kerken vroeg, zich nu maar eens duidelijk uit te spreken over de vraag: of hij en degenen, die denken als hij, thuis horen in de Gereformeerde Kerken of niet? Neem een beslissing, zo zei hij.

De Synode deed het niet.

De deputaten moeten met hem blijven praten en voor de volgende zitting van de Synode (november) rapport uitbrengen. Of het zal helpen? Of er een beslissing valt?

Dr. Kruyswiyk, de praeses van de Synode, erkende in een interview met Elseviers weekblad, dat de Gereformeerde Kerken reeds een modaliteiten-kerk zijn. Wie de gang van zaken op plaatselijk niveau volgt en ziet, dat met of zonder instemming van de Synode in tal van plaatsen de samenwerking tussen de Hervormde Kerk en de Gereformeerde Kerk dermate innig is — gezamenlijke diensten, kanselruil, gemeenschappelijke avondmaalsviering, dubbel lidmaatschap enz. — dat een fusie wel moet volgen, vraagt zich af, wat een uitspraak van de Synode inzake afwijking van de belijdenis nog kan uithalen. De hoogste wijsheid of grootste dwaasheid naar believen die men tegenwoordig hoort is, dat men moet leren leven met deze veranderde omstandigheden.

* * *

Koninginnedag en 1 mei als feest van de arbeid vielen dit jaar samen. Het defilé in Soestdijk, met een alsmaar uitbreidende Koninklijke familie op het bordes en een Koningin, die door haar menselijke houding en ongedwongen beweeg tussen de rijen aller harten wint, was als steeds kleurrijk, spontaan en bezielend.

Alleen al om het Nederlandse volk op zulk een dag te laten meeleven zou de televisie, als zij er nog niet was, uitgevonden moeten worden.

Gerard van het Reve behoort nu niet direct tot onze souffleurs, maar hij heeft gelijk als hij Nederland roemt, als een land waar je vrijheid hebt met een Koningin, die, 63 jaar oud, nooit aflaat voor te gaan en haar plicht te doen.

Van de rode scharen op 1 mei merkten we niet veel.

Im Amsterdam, natuurlijk in de hoofdstad, was een Vietnam-betoging gekoppeld aan een pop-festival. Tot de deelnemers behoorden ook de Landelijke Gereformeerde jeugdbeweging en Arjos! Dat is dan een stuk herorientatie, waarover we de vorige maal schreven. Helaas!

* * *

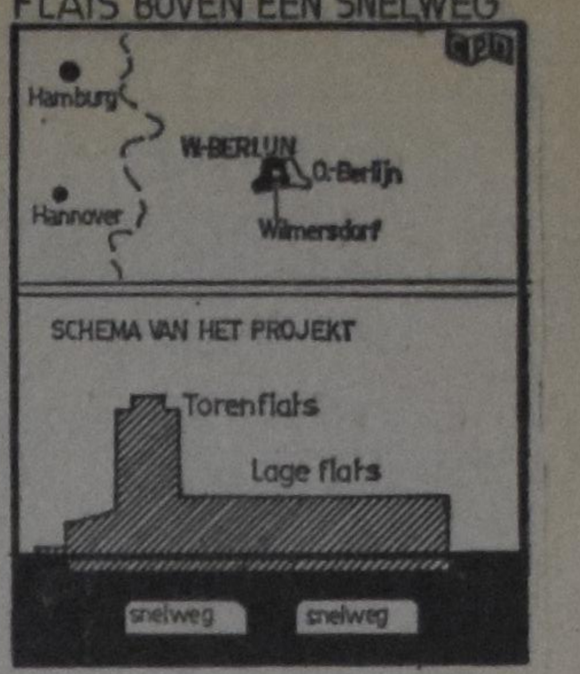
Het Europa van de zes, het Europa van de tien straks misschien, een verzachting van de koude oorlog, het ijzeren gordijn met Pasen even omhoog, — er schijnt plaats voor een vleugje optimisme. Maar op 4 mei vlamden de flambouwen van hen, die nog steeds hun doden uit de tweede wereldoorlog betreuren en bloemen leggen op de graven.

Vergeten is moeilijk op Waalsdorp.

Vergeten is mogelijk voor hem, die het Onze Vader in oprechtheid bidt.

Cn.

FLATS BOVEN EEN SNELWEG



Wat dacht U van wonen boven een autoweg?

In West-Berlijn wordt thans gewerkt aan een uniek projekt waarin maar liefst 2200 woningen pal boven een snelweg komen. De auto's razen dan t.z.t. onder de woningen door. Het bouwwerk is bezig te ontstaan in de wijk Wilmersdorf. Naar een ontwerp van de architect H. Mosch. Het projekt kost 100 miljoen dollar en is in 1976 gereed. Dan zal de Berlijnse "Stadautobahn" het razende verkeer onder de 2200 woningen door voeren. Geluidsmuren en speciale luchtafvoertechnieken moeten de toekomstige bewoners vrijwaren voor lawaai en uitlaatgassen, daar wordt garantie voor gegeven. Behalve de flats komt er o.a. ook een zwembad en een winkelcentrum.

Met de in- en uitrit mee wordt de "flat-autoweg" ca. 1000 meter lang. Het unieke idee is ontstaan doordat bouwgrond in Berlijn zowat het kostbaarste van alles is. De kostbare grond mocht dan ook niet opgeofferd worden aan een snelweg. Aangezien het projekt uniek is zijn er nogal wat problemen gerezen. Bijvoorbeeld van wie is de autoweg onder de flats?

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.
Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Een voetbeen is verbonden met het hoofdbeen.

Denk het over.
Als u tennis speelt, draagt U tennisschoenen. Als u wandelt, draagt u stevige wandelschoenen. En wanneer u werkt draagt u geschikte schoenen voor gemak *en* bescherming.

Bekijk uw schoenen goed, Maak zeker dat de hakken niet versleten zijn. Vervang gerafelde veters. En inspecteer ook of de zolen in goede conditie zijn.
Stevig in uw schoenen staan begint met de juiste voetbekleding.

De zekere weg naar veiligheid is zelf-verdediging.

Your Workmen's Compensation Board and The Safety Associations, Ontario

CONGRATULATIONS

1912 — 1972

D.V. 18 mei hopen we met onze ouders, grootouders en overgrootouders

BOUWE ZYLSTRA

en

DIENA ZYLSTRA-POST

te gedenken dat ze 60 jaar geleden in het huwelijk zijn getreden.

Psalm 90.

Mount Brydges:
Jantje & Gerrit Vanderhill.
Vineland Station:
Truus Vlaar.
Curries:
Pauline & Harm Neutel.
Sarnia:
Tina & Arthur Wallace.
Geertje & Joh. Jonkman.
St. Thomas:
Jan & Roelie Zylstra.
Strathroy:
Bob & Grietje Zylstra.
Ingersoll:
Walter & Gerharda Zylstra.
Woodstock:
Dennis & Ann Zylstra.
Vancouver, B.C.:
Murray & Myrthle Zylstra.
Grand Rapids, Mich.:
Gerrit & Aly Zylstra.
Wellandport:
Dinie & Henk Evers.

60 grandchildren,
18 greatgrandchildren.

R.R. Curries, Ont.

1922 — 1972

On the eleventh of May, fifty years ago our parents and grandparents

JAN STIENSTRA

and

ANTJE STIENSTRA-BULTHUIS

were married.

We thank the Lord for His blessings and for this joyful event in our family.

Rexdale:
Wieke and Martin Heidinga, Annita and Dick, James, John, Henry.
Hoofddorp:
Ida and Ep Veenstra, Annemarie, Sonja, Huib.
Pynacker:
Hillie and Henk Prins, Annita, Marjan, Karel.
Leeuwarden:
Hennie and Timon Van Wieren, Agnes, Wim, Rob.

Leeuwarden, The Netherlands, Wybrand de Geeststraat 6.

1922 Soli Deo Gloria. 1972

With thanks to God for His love and protection we wish to announce the 50th wedding anniversary of our dear parents, grandparents and greatgrandparents

JURJEN HOGEVEEN

and

SYTSKE HOGEVEEN, nee ZANDBERGEN

on Saturday, May 20, 1972.

That the Lord may be with them and grant them health and happiness in the years to come is the wish of their grateful children.

Andy & Pat Hogeveen, Jarvis.
Grace & Ron Koornstra, Brantford.
Ann & Melvin Werkman, Brantford.
Peter & Tilly Hogeveen, Brantford.
Sytske & Homme Wolthuizen, Sneek, Friesland.
Andy & Dinie Hogeveen, R.R. 4, Simcoe.
Frances & Ted Douwes, R.R. 5, Waterford.
Chuck & Alice Hogeveen, Caistor Centre.
Shirley & Ibe Bergsma, R.R. 4, Simcoe.
Sylvia & Ted Visser, Millgrove.
Toby & Sally Hogeveen, Palermo.

Their 49 grandchildren and 4 greatgrandchildren.

Open House at Burtch Community Centre, North of Boston, from 1.30-4.00 only.

R.R. 4, Simcoe, Ont.

The Lord willing, on May 19, 1972 we hope te celebrate with our dear parents and grandparents

JAN SIKKEMA

and

GRIETJE SIKKEMA, nee SOEPBOER

their 40th wedding anniversary.

May the Lord bless them for many years to come.

Evert and Kay.
Audrey and Peter.
Jack and Theresa.
Appi and Susan.

Open house Friday, May 19, 8-10 p.m. in the Immanuel Christian Reformed Church, Brampton.

No gifts please.

With thankful hearts to our Heavenly Father, we hope to celebrate with our parents and grandparents,

Mr. and Mrs.

CHRISTIAAN TEEUWSEN

their 45th wedding anniversary on May 18, 1972.

"The Lord is thy keeper: the Lord is thy shade upon thy right hand." Ps. 121:5.

Their thankful children and grandchildren:

Herman and Audrey Vande Kleut, Walter, Diane, John, Caroline.
Ann Teeuwsen.
Henk and Betty Teeuwsen, Chris, Jeanette, John, Cynthia.
Dick and Evelyn Teeuwsen, Richard, Terry, Evelyn, Diane.
Chris and Jenny Teeuwsen, Robert, Jim, David, Marlene.
Henk and Diny Bergsma, Fred, Henry, William, Jerry, Bernice.
Frank and Tiny Teeuwsen, Chris, Joanne, Brenda, Billy, Nancy.
John and Ada Vriend, Kathy, Chris.
Bill and Audrey Teeuwsen, Linda, Steven, Sandra.
Jerry and Maaike Teeuwsen, Loretta, Philip.

Open House: May 27, 8 p.m.-10 p.m., Calvin Memorial School, 300 Scott Street.

362 Linwell Rd., St. Catharines, Ontario.

On May 19th, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

OEBELE DE BOER

and

ANNA GEERTRUIDA DE BOER-VAN DE HEIDE

their 45th wedding anniversary.

May the Lord give them many more years for each other and for us, is the wish of their children.

Exeter, Ont.:
Sybren & Esther De Boer.
Brantford, Ont.:
Henry & Diane De Boer.
Plainwell, Mich.:
Frances & John Smeda.
Clarkson, Ont.:
Jerry & Mary De Boer.
And 12 grandchildren.

Open house on May 19th from 8 to 10 p.m. in the Church hall on Patterson Ave., Brantford.

R.R. 7, Brantford, Ont.

On May 26th, 1972, the Lord willing, we hope to celebrate in Telkwa, with our dear parents and grandparents,

SJOERD BARWEGEN

and

HIEKE BARWEGEN-JELLEMA

their 40th wedding anniversary.

We thank and praise the Lord for the many happy years He has kept us together as a family, and may God be near them also in the years to come. This is the wish of their children.

Telkwa, B.C.:
Bram and Pearl Griffioen, Eugene, Percy, Keith.
Brampton, Ont.:
John and Joan Barwegen.
Lethbridge, Alta.:
Wiebe and Nellie Barwegen. Sidney, Andrew, Kenneth, Caroline.
Brampton, Ont.:
Joe and Jessie Webb, Robert, Anita.
Brampton, Ont.:
Rienk and Betty Barwegen.

Home address:
11 Sofia Street, Brampton, Ont.

Congratulations to our dear parents and grandparents

DICK KRAMER

and

ARLENE KRAMER-RAM

on their 40th wedding anniversary on May 19, 1972.

May the Lord who so richly has blessed them in the years past, Continue to be in the future their Strength and their Keeper, we pray.

Their thankful children and grandchildren:

Baden, Ont.:
Andrew and Sandra Kramer, Richard, Elizabeth and Arlene.
Thunder Bay, Ont.:
John and Gerda Vanden Broeke, Bram, Arlene and Richard.
Kingston, Ont.:
John and Margaret Kramer, Michael and Richard.
Lucknow, Ont.:
Robert and Wanda Damsma, Annita and Donna.

26 Edmund Road, Kitchener, Ont.

1932 — 1972

With thankful hearts to God we are happy to announce that we, with our parents and grandparents

CORNELIS M. HOGETERP

and

DOROTHY HOGETERP, nee ELZINGA

celebrated their 40th wedding anniversary on May 12th, 1972.

That they may be spared for many years, it the prayer of their children and grandchildren.

Jarvis:
Tina and Leo Miedema, Donald, Diana, Carolyn, Linda, Robert, Anita.
Moorefield:
Shirley and Herb Scholten, Jay, Neil, Herman, Rhonda.
Woodstock:
Rose and Andy Poortinga, Diana, Peter, Larry, Randy, Calvin.
Hagersville:
Winnie and Jack de Boer, Doreen, Wayne, Kenneth, Gary, Judy, Glenda.
Hagersville:
Hazel and Peter Jansen, Darlene, Sharon, Donna, Beverly, Laura, Kevin.
Bracebridge:
Lillian and John Veenstra, Christoper, Sabrina.
Rudyard, Mich.:
Peter and Mary Ann Hogeterp, Courtney, Jonathan.

277 Barnard St., Woodstock, Ont.

Buren 1932 — Mt. Brydges 1972

On Thursday, May 18th, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

JOHN M. RENKEMA

and

ANN T. RENKEMA, nee BREMER

their 40th wedding anniversary.

It is our prayer that our Heavenly Father may continue to bless them and to keep them in His care.

Proverb 14:11.

Their thankful children and grandchildren.

A reception will be held in the Community Hall in Mt. Brydges, from 8-10 p.m. on Monday, May 22.

P.O. Mount Brydges, Ont.

Oostermeer, Friesland 1932 — Emo, Ontario 1972

On May 19, 1972, the Lord willing, we hope to celebrate with our dear parents and grandparents

Mr. JOHN BOSMA

and

Mrs. SJEUWKE BOSMA-DE JONG

their 40th wedding anniversary.

That God may grant them many more years for each other and their family is the prayer of their thankful children.

Winnipeg, Manitoba:
Fred & Margaret Mooibroek, Maynard, John, Cindy, Marilyn, Sandra.
Richmond, B.C.:
Dick & Sharon Van Beek, Susan & Peter.
Richmond, B.C.:
Klaas & Gerda Bosma, John, Kenneth, Murray.
Edmonton, Alberta:
Wilbert & Sadie Roersma, Jerry, Mary, John.
Thunder Bay, Ont.:
Peter & Darlene Bosma, Nancy & Jamie.
Surrey, B.C.:
Albert & Teena Vander Ploeg, Cheryl, Jimmy, Donnie.
Burnaby, B.C.:
Robert & Janice Bosma, Brian.
Surrey, B.C.:
John & Liz Visser, Roy & Neil.
At home:
Louis & Jerry Bosma.

R.R. #1, Stratton, Ontario.

Leimuiden 1932 — Caledonia 1972

The Lord willing we hope to celebrate on May 26th, 1972 the 40th wedding anniversary of our dear parents

WILLIAM L. BLYLEVEN

and

MARIA H. BLYLEVEN-DE VRIES

May God spare them for many more years to come is the wish of their children and grandchildren.

Leen and Diney.
Mary and John.
Harry and Leni.
Joyce and Jim.
and 19 grandchildren.

R.R. 3, Caledonia, Ont.

The Lord willing, on May 18, 1972 we hope to celebrate with our parents and grandparents,

BEREND BROUWER

and

HENNY BROUWER-LEFFERS

their 40th wedding anniversary.

That the Lord may bless them and keep them is the sincere wish of their children and grandchildren:

Thamesville, Ont.:
Harry and Helen Brouwer, Janette, Bernie, Robbie, Carol.
Thamesville, Ont.:
Ann and Jim Dieleman, Linda, John, Karen, David, Mark.
Chatham, Ont.:
Jim and Tony Brouwer, Teresa, Arthur, Joyce.
Dresden, Ont.:
Joanne and Harry de Vries, Jimmy, Brian, Julie.
Newcastle, Ont.:
Henry and Jane Brouwer, Eric, Laura, Brenda.
Vancouver, B.C.:
John Brouwer.
London, Ont.:
Rhea Brouwer.

R.R. 2, Chatham, Ont.

The Lord willing, on May 19, 1972 we hope to celebrate with our dear parents and grandparents

MARTIN KALSBEEK

and

GRACE KALSBEEK (née STOTER)

their 40th wedding anniversary.

May God's blessing be upon them in the years to come, as it has been in the past, is the wish of their children:

Richmond, B.C.:
John & Sophia Kalsbeek, Betty-Grace, Martin, Caroline.
Henk & Dini Oldejans, Merlin, Grace.
Bill & Marcia Kalsbeek, Timmy, Audrey, Geoffrey.
John & Ineke Kalsbeek, Tommy, Joyanne, Johnny.
Harry & Netty Kalsbeek.

1074 Roselea Cr., Richmond, B.C.

On May 20th, with thanks to the Lord, we as children intend to commemorate 40 years of faithfulness on the part of our parents in their marriage vows.

GERARD VANDEZANDE

and

ANNECHIEN VANDEZANDE (nee WESTERMAN)

39 Norwich Ave., Woodstock.

Gerald & Wynne, Janice, Karen.
Harry & Grace, Joyce, Gerald, Richard, Andrea.
Hank & Georgina, Lisa, Gina, Darren.
George & Anne, Laurie, Tom, Heather.
Ben & Ena.

There will be a reception in the Chr. Ref. Church in Woodstock (Hwy. 59 & 401), on Saturday, May 20, from 7:30-9:30 p.m.

The Lord willing, on May 15, 1972 we hope to celebrate with our parents and grandparents

BOUWE BERGSMA

and

JANTJE GERGSMA-JONGSMA

their 35th wedding anniversary.

That the Lord may spare them for many years to come is the wish of their children and grandchildren.

Mossley:
Evert & Fimke Bergsma.
Niagara Falls:
Ted & Carol Bergsma.
Aylmer:
Martin & Judy Poelman.
Woodstock:
Hank & Joanne Griffioen.
Ingersoll:
Arnold & Sylvia Kikkert.
Al (& Ann) at home.

And 11 grandchildren.

111 Union Street, Ingersoll, Ont.

On May 20, 1972, the Lord willing, we hope to celebrate with our parents and grandparents,

KLAAS KORT

and

GRADINA KORT-VAN DAM

the occasion of their 35th wedding anniversary.

May the Lord grant them much health and happiness for many years to come, is the wish from their thankful children.

Barrie, Ont.:
Albert & Gerrie Kort, Clarence, Jimmie, Sandra.
R.R. #1, Stayner, Ont.:
Vic & Margaret Triemstra, Judy & Terry.

R.R. #1, Shanty Bay, Ontario.

1937 Zwolle — 1972 456 #5 Road, Richmond, B.C.

On May 4th, 1972 we were happy to celebrate with our parents and grandparents

KLAAS MOLEMA

and

RENSJE MOLEMA-VAN VEEN

their 35th wedding anniversary.

It is our sincere wish and prayer that the Lord may bless them for many more years to come.

Their thankful children and grandchildren:

Delta, B.C.:
Hank and Betty Van Beek, Tony, Debbie.
Richmond, B.C.:
Herman and Elaine VanderVeen, Lorrie, Arlene, Robin.
Wally and Gerty Floris, John, Kelly, Renee.
Don and Jenny Molema, Kenny.
Terrace, B.C.:
Hans and Margaret Hamhuis.

Thankful to the Lord who gave our family health and happiness for many years we wish to announce the 30th wedding anniversary of our parents, celebrated May 9th, 1972,

WIEBE and GEESKE DE VRIES, nee LENOS

Their loving children:

York, Ont.:
Al and Roelie Veldhuis, Maurice, Wayne, Glenda.
Penticton, B.C.:
Johnny and Henrietta DeVries, Lorie-Ann, Wendy, Vickylynn.
Oshawa, Ont.:
Harry and Annie Bergshoeff.
At home:
Dick DeVries and fiancee Liz Bouma.
Arlene DeVries.
Bobby DeVries.
Wendy DeVries.

R.R. 2, Nanticoke, Ont.

Slootdorp 1942 — Guelph 1972

The Lord willing, on May 17, 1972 we hope to celebrate with our parents and grandparents

PIETER MATTER

and

ELSJE MATTER-DE BOER

their 30th wedding anniversary.

That the Lord may continue to bless and keep them is the wish of their children and grandchildren.

Guelph:
Mike and Faye Tjoelker, George & Paul.
Guelph:
Richard and Jennifer Matter, Thomas & Lisa.
Fergus:
Andrew and Rose Vanderlaan, Ronald, Cindy & Michelle.
Hamilton:
Luke and Hennie, eng.
Guelph:
Bert.

92 Dean Ave., Guelph, Ont.

The Lord willing, May 21, 1972 we hope to celebrate with our parents

ANDY BEINTEMA

and

JEAN BEINTEMA-v/d HEIDE

their 30th wedding anniversary.

Their grateful children and grandchildren.

Fruitland, Ont.:
Peter and Frances Voogt, Julie and Lisa.
Fort Erie, Ont.:
John and Alice Beintema, Jacqueline.
Ridgeway, Ont.:
Janet Beintema.

275 Burleigh Rd., Box 4, Ridgeway, Ont.

Kollumerpomp 1947 — Troy 1972

The Lord willing, May 20, 1972 we hope to celebrate with our parents

BERTUS GORTER

and

STEIN GORTER, nee DAMM

their 25th wedding anniversary.

It is our prayer that the Lord will richly bless them and spare them for many more years to come.

Millgrove, Ont.:
Grace & Fred Nyland.
Troy, Ont.:
Jack.
Cecil.

The Lord will be with thee; He will not fail thee, nor forsake thee. Deut. 31:8.

R.R. 1, Troy, Ont.

Congratulations to CORNELIS and REINA FEYEN (MASI)

on their 25th wedding anniversary May 7th, 1972 from

Jake & Lynnda Feyen (Gillett)
Kenneth, Betty Renee, Michael.
Fred.
Wilma.
Jean.
Hennrietta.
Irene.

Chatham, Ont.

Psalm 27:14

1947 — 1972

We would like to announce the celebration of our parents'

HARRY & EDITH DE JONG (nee KLAVER)

25th wedding anniversary on May 22nd, 1972.

Tessie E.
Louis H.
Dick P.
R. Jane.
Frank A.

R.R. #1, Smithville, Ontario.

1947 — 1972

With gratitude to our Heavenly Father we wish to announce the 25th wedding anniversary of our dear parents

PIETER I. OOSTERHOFF,

and

AUKJE A. OOSTERHOFF, nee BOSCH

with whom we hope to celebrate on Monday, May 29, 1972.

That the Lord may bless and keep them in His care is the wish of their thankful children.

Ria.
Anieta.
Aurelia.
Linda.
Albert.
Rayner.
Clarence.
Harry.

R.R. #1, Round the Lake Road, Telkwa, B.C.

STATE DEPARTMENT OF EDUCATION APPROVES NEW STUDY MINOR FOR CALVIN COLLEGE

At its most recent meeting, the Board of the Department of Education of the State of Michigan approved the inclusion of the academic Study of Religions as a minor for the certification of teachers graduating from Calvin College.

Assistant Dean for Academic Affairs at Calvin, Dr. Dennis Hoekstra, indicated that Calvin College has been working for the acceptance of certification in the area of the academic study of religions, for the past five years.

The approval of the new minor field of study for teacher certification is a milestone in Michigan. Calvin is the first college or university in the State to have the academic study of religions qualify toward a teacher's certification. Such acceptance of the minor not only applies toward certification of teachers in the private schools but also those in public schools. Thus, the study of religions is recognized as on an equal level with other existing subject matter concentration for a minor in a teacher's certification.

Other colleges and universities in the State can also qualify, by giving evidence through an application to the State Board of Education that the staff and subject matter program meets the State's standards.

In granting the inclusion of a minor in religion in the teacher certification, the State Board considered Calvin's long record of excellence, its North Central Association Accreditation and the excellent recommendation of their National Council for the Accreditation of Teacher Education — whose accreditation approval will run until 1980. The library facilities, staff education and accomplishments, the offerings of the curriculum in the area of study, the administrative organization and supervision, and the facilities for study at Calvin were all given careful study. A team of state educators conducted an evaluation and interview session on the Calvin campus.

While many other colleges and universities in the United tSates offer courses in religion, Dean Hoekstra is unaware of any other school whose courses in the field of religion count toward the certification in the teacher education program.

Hortus Botanicus

Though travelling to Holland never comes to a stand-still during the winter, the majority of visitors prefer to take a trip in the summer, rain or shine. There always seems so much to do, so many people to visit and various places to go to; the days go by very quickly.

No matter which direction you take once you have arrived, each province has its special attractions and lovely places you simply have to see before returning home.

When my son and I spent a few weeks in the Province of Groningen last year August, we visited one such lovely place.

Knowing how much he enjoys everything nature gives us so freely, I took him to Haren, a beautiful town approximately 4 miles south of the city of Groningen. Our destination was the Hortus de Wolf, an institution belonging to the University of Groningen.

The history of the Hortus, as it is usually called, started in the 17th century.

The University of Groningen was founded in 1612. Medical science was one of the main sciences taught, but also botany, for in those days and long afterwards, plants were the most important ingredients used in medicine.

Henricus Muntingh, one of the professors, soon realized that it was of great importance if the students could see these plants grow for themselves. He therefore started a collection of medicinal herbs in his own garden. In 1642 this garden was taken over by the University and became known as the Hortus Botanicus. Since expansion was impossible at this location, plans were made for an entirely new garden outside the city and in 1917 a large mansion "Huis de Wolf" was purchased along with its landscaped garden. The latter contains a large collection of trees, shrubs, European herbs etc. After the war plans were developed to move all biological laboratories to Haren into one building-complex, a Biological Center. The Hortus was enlarged and including experimental gardens it now takes up an area of approximately 4 acres. The new hothouse-complex was officially opened in 1967. This is in short the history of the Hortus.

Richard and I entered the Hortus via what used to be a farm-lane for I was curious to see the changes which had taken place since 1953. I must admit, I hardly recognized the surroundings. Large, grey stone buildings now occupying the place where once a thatched-roof farm stood.

No more playing in the hayloft there!

After a walk through the garden we arrived at the main entrance which is located in the Kerklaan, a road parallel to the highway Groningen-Assen. We soon discovered it was 50 cents well spent.

The hothouse-complex is divided into 6 sections namely, tropical, subtropical, tropical mountains, monsoon, savannah and crassula (e.g. cactus).

Each section has a special climate meaning a combination of temperature and humidity. Thousands of plants have their roots in the soil of these sections and near each one is a small identification tag with the plant's scientific and family name and sometimes place of origin. Most plants do not have a Dutch name but Begonia, Dahlia, Cyclamen etc. are familiar to most visitors. I will try to describe some of the plants of each section.

First of all you should go upstairs and visit the roofgarden from where you have an overall view and at the same time an introduction to some tropical ornamental plants, e.g. the Clerodéndron thomsónae. The sepal of this plant is creamy white, its crown (corolla) bright red. Also striking is the Allamánda cathártica, laden with yellow flowers. In contrast with the numerous shades of green, it is indeed picturesque.

The tropical section contains many trees as well as smaller plants. The Delonix regia, with its fine, green leaves and fire-red flowers adorns many parks and laneways in the tropics. Near it we noticed a selection of the Bromeliacae plant family to which also the Pineapple (Ananas) belongs. Some of these are attached to tree branches. In nature many kinds of plants grow on trees, these are called epiphytes.

Epiphytes are plants which grow upon other plants, usually trees, but do not draw nourishment from their host. In the tropics some ferns and most orchids are epiphytal. Pineapple normally grows on the ground and the "fruit" as we know it, is actually a distorted growth of the real fruits.

Everywhere in the hothouse you will notice many ornamental plants, such as Begonias and several kinds of Crossándra. Some of the Begonias have beautiful variegated leaves. This variegation is not a cultivation-product for this is how they grow in nature.

The tropical section is the largest of the complex and you'll probably spend more time there than anywhere else. The Passionflower, with its large purple flowers bears fruits of approximately 10 inches in diameter which are very tasty. Near it grow a few travellers-trees (Ravenala madagascarcensis). The space between the leaf-feet holds a lot of water which a thirsty traveller can drink. As the name states, in Madagascar only!

Along the main path several kinds of coffee-trees and a cocoa-tree grow reminding us of the fact that man cannot live without stimulating luxuries! The cocoa-tree blooms constantly with small, white flowers growing on the trunk and thick branches only. There is also a lipstick-tree. The fruits which appear after the pink flowers die, contain a red dye used years ago by Indians in South-America to colour their skin. It is still used today to dye the wax for cheese and, of course, lipstick.

We were excited to see the banana-trees with their large leaves and bearing several fruits. Though we call it a banana-TREE, the trunk actually consists of circular lying, winged leaf-stems.

Another tree we became acquainted with was the rubber-tree. (Hevéa brasiliénsis).

From time to time we noticed a small collection of orchids, among them the well-known lady-slipper.

The large pond contains a wealth of tropical water- and marsh plants, e.g. the Victoria cruziána, related to the white water lily. Beside it the Indian Lotus flower of which the pink flowers are highly esteemed by Bhuddists. Also water hyacinths, umbrella-plants, etc.

After being in the hot climate of the tropical section, the tropical mountain section will come as quite a surprise for it is kept rather cool. It is intended mainly for plants from mountains over 4,500 feet high. The first plant which draws your attention is a young cinnamon-tree. Did you know that cinnamon is made from the bark of the tree? The Carissa Spectábilis is a shrub which blooms during the winter-months. The sticky milk of it is used to poison arrow-heads. Another poisonous, but very beautiful plant, is the Datură Suavé Olens, related to the thorn-apple.

If you have travelled in countries surrounding the Mediterranean Sea, you will notice many familiar-looking plants in the subtropical section. Striking is a large cluster papyrus-reed. This kind which grows in the wilds of Africa, was cultivated in Egypt in ancient times but is almost non-existent there now. Thor Heyerdahl proved its worth by crossing the Atlantic Ocean in his papyrus-boat Ra II.

A large vat contains a rather odd looking tree, the cork-oak which grows mainly in Spain and Portugal. The bark is used to manufacture bottle-corks. This particular one is at least 150 years old.

The highest tree in the subtropical section is the Eucalyptus. Some reach a height of 450 feet. Oil from the leaves is used in medicine against colds. Next to a dwarf-palm, the only wild palm growing in South-Europe, stands an Accacia, or as we wrongly name it, Mimósa.

The monsoon section is meant for plants accustomed to a warm tropical climate with a half-yearly period during which it rains less than in the so-called wet period. However, it contains other plants as well. I like to mention the insect-eating plants. Each kind catches insects in a different way. In the center-section you'll see some very interesting, cultivated plants. First of all, papaya-plants which grow in the tropics everywhere. Their fruits are juicy and taste much like melon. Then there are coconut-palms, spanish pepper, several cotton-plants and a capok-tree Capok is the fluffy covering inside the seed.

It was interesting to see a miniature rice-field. Fully grown rice plants with full ears are only to be seen during the summer. The plants are much smaller than for instance our wheat. In different parts of this section several kinds of the Pelargonium family grow. It's amazing to discover that there are almost 300 botanical kinds besides what we know as our Geranium.

One of the most unusual plants is the Welwitschia mirábilis originating in the Namib desert. It has a small stem which grows in diameter but not taller and has only two leaves. These grow at the base and are pushed upwards to the top. In the so-called pits of these leaves the plant finally blooms with cones like those on a fir-tree. Keeping this "stranger" company are alang-grass, young date palms and cassava.

The second largest section contains an abundance of Crassula (in a broad sense) adapted to live under very dry circumstances. One of these, the Pereskia, is a cactus although it does not look like one for it has ordinary leaves and a thin stem. This often happens the other way around as is the case with e.g. Poinsetta's. The difference lies in the way the plants bloom and bear fruit. Another phenomenon is the so-called parallel adaptation. It means that plants from different families and often different parts of the world start to look alike by adaptation to the same circumstances. The climbing cactusses only bloom during the night, which is a pity for we were told that their flowers are truly lovely.

Several times while surrounded by this small, but wonderful part of God's creation. I felt like singing Cecil Alexander's hymn:

He gave us eyes to see them
And lips that we might tell
How great is God Almighty
Who has made all things well.
All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

It is impossible to tell you everything we saw, since as I mentioned before, there are thousands of plants. For those of you who are camera fans, it is an ideal place to take pictures or even better, slides.

If you are in the northern part of Holland, and have the opportunity, be sure to visit the Hortus in Haren.

Mrs. Betty Van Wieren,
London, Ont.

(Information from the guidebook by Dr. J. van Dorssum Waalkes.)

THE WORLD AROUND US

Canadian-American Relations

(Part II)

Last week's article discussed some of the shrill warnings voiced by Canadian nationalists who seem convinced that an American take-over of Canada will become a certainty if we do not regain control over our own resources, investments, and cultural activities. There is another group of people in Canada who see nothing wrong with the influx of American investment capital because we need this to develop our resources and maintain our high standard of living. They believe that American and Canadian philosophies and aims are close that there is no danger in a very close relationship in all areas, be it in the economic or cultural field. The argument of these people is as equally one-sided as that of the Canadian nationalists and if taken to its logical conclusion would indeed bring us completely under American domination.

Each government thinks of its own country first, and the United States is no exception. When the American dollar got in great difficulties last year, President Nixon did not hesitate to slap a 10 percent surcharge on many manufactured and semi-manufactured imports into the United States. Canada was not exempt from the surcharge in spite of the so-called "special relationship" we are supposed to have with our southern neighbour, and in spite of the fact that we are by far the largest trading partner of the U.S. In the present trade discussions the U.S. negotiators keep harping about the Canadian trade surplus with the United States while they conveniently forget that this has only been present since 1968 and that between that date and the end of World War II we always had a trade deficit with the Americans. The total for those 23 years comes to about $11 billion, while the surplus of the last few years amounts to slightly more than $1 billion (although the Americans claim it is twice that much), but the U.S. wants us to cut our trade surplus — sharply.

What the Americans are doing is looking after themselves without regard for the economic damage it might create in other countries. In a sense this is logical and other countries do not act any differently. The danger for Canada is that the closer we become integrated with the U.S., the more we will be hurt if such measures are adopted again in later years to correct some other economic problem in the U.S. We are smaller and less industrialized and therefore more vulnerable.

The United States does not have to curb imports in order to have a balance of payment. In 1970 the U.S. in its dealings with the world had a surplus on trade and services of $4.4 billion. Military outlays and similar expenditures abroad led to an outflow of slightly more than $5 billion. At the same time, American corporations and individuals invested another $4 billion abroad. The U.S. could eliminate its balance of payment deficit by reducing long-term investment abroad and/or reducing military expenditures abroad. Nixon has rejected these solutions, however. Foreign operations are the most profitable and fastest-growing sectors of the U.S. multinational corporations and curtailing their growth is not acceptable. Therefore Nixon is trying to eliminate the deficit by raising exports and reducing imports. This not only satisfies the multinational and defence-production corporations, but it also reduces unemployment in the U.S. But at the same time such a policy means sharper competition for Canadian manufactured goods with the consequent higher unemployment figures in Canada if we cannot sell our products in the United States.

In addition there is the U.S. attitude toward the international money system and toward its trade partners and allies. The America-First drive is to bend world patterns of production and trade to increase employment in the U.S. The American threats of 'do-it-our-way-or-else' has a partial effect in Japan and Europe, but they are better able to withstand this than Canada. In 1971 we exported slightly more than $12 billion to the U.S. and imported almost $11 billion from there. In comparison, our second place trading partner, Great Britain, took $1,361,000,000 worth of our exports while we imported only $832 million from there. These figures show how much we need the U.S., and how easily we can be hurt by actions taken south of the border. If we wish to remain masters in our own house, we will have to diversify our economic dependence so that, if need be, we can play off one trading partner again another and thus be able to maintain our own independence.

American investment in Canada is not necessarily a bad thing, but here we also have to guard against an overdependence upon one source. Right now, Americans control more than 40 percent of the assets of Canadian manufacturing and more than half of those of Canada's extractive natural-resource industries. U.S. direct investment in, ownership of, Canadian factories, mines and oil wells and other industries will probably exceed $25 billon by the end of 1972. In short, the U.S. exerts an extraordinarily powerful influence on Canada.

If this influence would be limited to the economic sector it would not be so bad, but politics and economics are closely intertwined in the modern world, and this makes things more difficult for Canada. We do not always agree with the way the U.S. wants to shape the world and we would like to go our own way. We have been trading with Cuba for many years now; we voted for the admission of China into the United Nations against the U.S. wishes; we have withdrawn some of our NATO troops from Germany; we have maintained our floating Canadian dollar. The list could be extended but this is enough to show that we have followed our own path in many ways. We would probably have done more if we were not such a close neighbour of the U.S. There is always the danger that the U.S. will use our economic dependency as a weapon to force us to carry out the policies of the U.S.

As an example of the reasoning by some people south of the border an article in the American-nationalist weekly, **U.S. News & World Report**, may be cited. It was written during the peak of the 10 percent surcharge controversy last Autumn when Canada was trying to be exempted from the surcharge. The article read, in part: "Although Canada seeks exemption from the import surcharge on the basis of its 'special friendship' with the U.S., Canada at the same time is trying, at international meetings, to undermine U.S. programs designed to untangle world wide problems. At the United Nations, Ottawa openly opposes a U.S. proposal that would permit Nationalist China to remain at the General Assembly while granting Communist China UN membership and a seat on the Security Council. Canadian defence policy calls for continuing reliance on the U.S., but Prime Minister Trudeau, on a visit to Moscow last May, spoke of a 'threat' to Canada from American influence in their joint planning. . . ."

Such attitudes are not limited to newspapers in the U.S.; members of Congress also harbour them, as do certain Presidential advisors. By being too closely tied economically to the U.S. we also tie ourselves politically to a large extent, and that we cannot have.

The 'pro-American' group in Canada is therefore taking just as much a one-sided view as the Canadian nationalists. What is needed is a happy medium which just possibly could grow out of the difficult years which undoubtedly lie ahead. The next article will discuss some of the measures already undertaken and others that are being planned.

J. J. Bout.

SALEM CHRISTIAN SANITARIUM ASS.

TENTH ANNUAL MEETING OF SALEM

On Saturday, April 8th, Salem held its Tenth Annual Meeting in the Richards Memorial United Church on Clarke Road in London, Ontario.

The president, Dr. A. Vandermaas, welcomed all those present at the meeting.

The president explained to the meeting that the Board of Salem had decided to hold the 1972 Annual Meeting in the London area in an effort to bring the work of Salem closer to its members in the London area. From surveying the many new faces in the meeting it was evident that the move had been partially successful.

The meeting then dealt with the administrative matters of approving the minutes of the previous annual meeting. Approving the financial report and the appointment of auditors for the next year.

The president delivered his address and related to the meeting that the attendance at the Toronto Clinic had greatly increased since the summer of 1971 and it now appears that there is a waiting list of clients.

Although Salem discontinued the practise of charging fees, this change no doubt affected the attendance at the Clinic but the increased attendance was already evident before the implementation of the elimination of the fees.

The Board is looking for an additional counsellor and has placed advertisements in various professional and other publications. The chairman also explained that the previously held marriage conferences were very enthusiastically received by nearly all the participants and it was decided to continue these conferences throughout the ensuing year. In concluding his remarks, the president expressed appreciation for the work done by the retiring Board members of Salem, and all the friends and supporters of Salem.

The president indicated to the meeting that the terms of a number of Board members had expired and the election to fill these vacancies were held with result that the following persons were elected and appointed members of the Board for the next three years: Rev. Michael De Vries, Mr. G. J. Klomps, Miss A. G. J. Masselink, Mr. J. VanStaalduinen and Mr. G. Zandbergen.

The highlight of the meeting came after the intermission with the address of Dr. H. VanBelle entitled "Don't Be Anxious". We will not deal with Dr. VanBelle's address here since this will be published in its entirety in this publication and elsewhere within the near future.

In conclusion, it can be said that the meeting was enthusiastic and the members gave the Board of Salem encouragement to continue its work for the coming year.

Young Writers

Send manuscripts to
the Literary Editor,
Calvinist-Contact,
P.O. Box 1269,
Grand Rapids,
Mich. 49501, U.S.A.

"Life"

Life is but a touch, a breath,
A gleam of sunshine, a shower of rain,
A laughter or a cry.
A word of love, a word of sorrow.
Life is like "May" when birds are building their nests,
When they sing their songs of love.
Life is like a cry from a new born babe, a cry to live, a cry of joy.

Life is a wonder, a miracle.
It is music drawn from above the clouds,
It carries a voice, a melodious voice,
God!
He is our maker, our giver of life.
He gives us strength for today and refuge for tomorrow.
He gives us the beauty of love but also tears of sorrow,
Sunshine but also clouds.
He is like a burning torch which gleams through all life's events,
Our sun by day and our moon by night.
God — Life!
He neither slumbers nor sleeps.
He preserves our going out and our coming in for now and always.

Life! It is a treasure of knowing and the art of experience that "God" is the giver of it all.

Jane Van Leerdam

★

For the Love of Man

See the superstar hockey player rapidly speeding down the ice.
He guides the black rubber disk between the sprawling goaltender's legs.
He has won the game, his price and popularity.
He's fantastic, exciting and handsome.
He's the hero.

See the fabulous golfer chop the ball along the grass.
The little white sphere rolls smoothly and quietly
over the short green carpet, and drops into the waiting cup.
He has won the game, his price and popularity
He's fantastic, exciting and handsome.
He's the hero.

See the drag racing driver in the cockpit of his mighty machine.
The immeasurable power of victory or loss is controlled by him.
The light turns to green and the steel dragon is propelled to victory.
He has won the race, his price and popularity.
He's fantastic, exciting and handsome.
He's the hero.

See the forlorn soldier kneeled in the trench.
His shaking and bleeding hands grasp his frightened face, as he looks up to heaven through poisoned air.
He prays for life but looks at death.
He asks for love but receives damned hate.
Is he fantastic?
Is he exciting or handsome?
Is he the hero?
No, but he's only human!

Ray Visser

★

An Early Snowfall

The snowflakes meet the ground upon the grass and die.
Their frail bodies light and thin
Cannot remain their life to win,
For near November warm as yet,
Their fight for life has now been met and now
just drops of water set.

The army has a million soldiers, but their weapons they are few.
Their strategic force is large and slow,
They seize upon the fallen foe.
Their lives are short, their war is long,
They've lost all hope for their victory song and
their fight for life has long since gone.

Then later in the year they came and fell upon the ground again.
The army now will win their life,
The wind cuts like a sharpened knife.
Now they'll stay until they go
'Til spring will make the droplets flow,
and drip, and drop, to the gutters run slow.

Ray Visser

Come and See God's Handiwork Clearly

by Anna-Jane Tamminga

Rain on a gentle slope
Blossoms making their way to the sun
Grass like a thick-green carpet floor
And strong graceful oaks pointing to heaven
Show God's handiwork clearly

Steep, rugged mountains, cold and bare
Soft, cold snowflakes
Fluttering down, settling
On a gentle slope
Covering blossoms
A white deep carpet over a thick green floor
Show God's handiwork clearly

Look around!
See around!
Give it some thought!
Look and see God's handiwork clearly

Thick green bushes with small green leaves
Smell the air, fresh and clean
God's handiwork clearly

★

Winter

Winter is going to the cottage
Freezing your pants off,
Snow-shoeing onto drifts.

Find the dock,
Buried under snow,
Go ice-fishing
Wondering; where did the fish go?

Having snowball fights
Meeting a bear,
Snow drifts high as the porch.

Struggling in the snow,
Tumbling inside
Feel the warmth of the fire!

Staring up into the rafters
Waiting for the next day,
Kiss Trixie good-night
Sleep . . .

Nancy Tamminga

★

Springtime

The sun is caressing
the earth;
The birds are singing
for all they're worth!
The wind, away up high,
is blowing white clouds
along the blue sky.

Ever so many flowers,
summerbound,
Are popping their heads
out of fertile ground.
And happy and gay
is the laughter of children
while they play!

The dew in the morning,
the rain that is falling,
Yes, even the pain
of a longing
you cannot explain . . .
It's part of springtime,
and the heart is too small
to hold it all!

Didy Prinzen

★

And Jesus Came to Earth

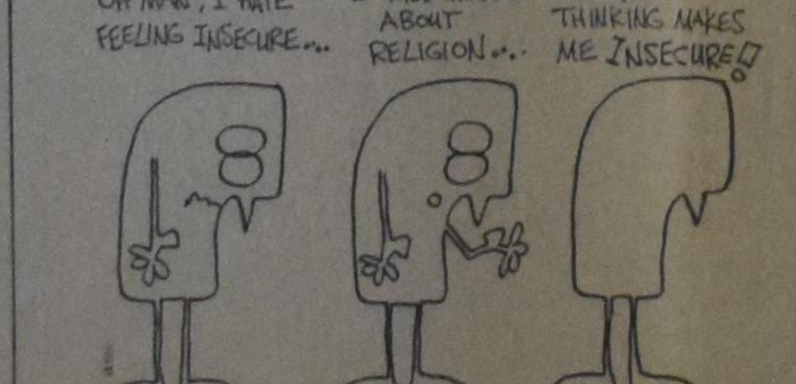
Jesus, Jesus born on earth,
I will always remember your birth
For it signifies a wonderful thing,
And of it I will rejoice and sing.

Now Jesus went to Galilee,
to preach the Word of God,
An at this the scribes and pharisees
thought he was very odd.
Now this was very wrong to think,
For He is the Son of God.

Jesus died on the cross for me,
Now I don't have that earnest plea,
"Please dear God, will you forgive me?"

Jesus saved us from our sins,
And now the devil never wins.

Gwen Venema



FROM THE BOOKSHELF

●

N. H. BEVERSLUIS: CHRISTIAN PHILOSOPHY OF EDUCATION 1971: NATIONAL UNION OF CHRISTIAN SCHOOLS

"Earlier writers on Reformed Christian education have left us a great and lasting legacy of insights and commitment but not a consensus on educational philosophy. Can we reach such a consensus in our time?" These are the introductory words of a recently-published booklet on the subject of Christian education. Also here in Canada, these are timely words. If we look around us at the Christian schools, we notice a great deal of commitment, but what is lacking is consensus on the matter of goals and practices. In 1963 Dr. D. Oppewal expressed feelings of despair about ever reaching consensus in his Calvin College Monograph entitled, "The Roots of the Calvinistic Day School Movement." How about today? The very least that can be said is that we as Calvinists have too much in common to let chances and possibilities go by. We should unite and consolidate our movement and at the same time take a positive attitude towards real differences among us. That is the message of this new publication of the National Union of Christian Schools. Dr. Beversluis, the primary author, puts it in these words: "Although such consensus should never be the sort that forecloses on the valuable diversity with which opposed views can enrich many kinds of discussion, that consensus should gradually become a platform of basic commitments where those who debate procedures and practices may find each other and be expected to stand together." (p. 17)

There are several reasons why I regard this to be the best publication to emerge from the National Union of Christian Schools in recent years on the subject of educational philosophy.

1. This booklet addresses itself to a burning issue. Those among us who have been active in Christian schools in Canada during the past decade have experienced a great deal of tension. The 1960's were wracked with turbulence through differences among us on many fronts. At times, polarization seemed to be close to to a breaking point. What is it exactly, that divides us? A great many writings have appeared on this question since Dr. Oppewal identified the historical roots of our various points of view in 1963. But we have oftentimes failed to achieve honest, open, prudent and informed debate. Why? Are we afraid to speak with one another lest the growing rift results in complete breakdown of communication? As an attempt to define the religious vision of the Calvinistic school movement in North America in order to stimulate informed dialogue aimed at mutual trust and renewed commitment, this booklet is very timely for us in Canada.

2. This booklet avoids any identification with spokesmen of the Calvinistic school movement in the past. Except for a brief mention of two significant writers, Dr. Jellema and Dr. Jaarsma, a discussion of the views of specific educational theorists is carefully avoided. There are good reasons for this. The Committee of NUCS which planned the booklet, wanted a writing which was "positive, not basically a refutation of other philosophies; that its language insofar as possible, be non-technical . . ." (p.3) Dr. Beversluis adds that in our deliberations about educational philosophy we should "go beyond the more responsible versions of the great debate that have illumined and enriched past discussions of Christian education . . . Accepting their fair-sighted differences between them, Christian teachers should seek to direct the respective contributions of these men into the advancement of contemporary Christian education." (p. 35) We wholeheartedly endorse this desire to address ourselves as Calvinists to the contemporary scene in education. A key to the thought of this booklet is found in the introduction in the following words:

Is it possible to bring together within a Christian vision of life and the world the proven vitalities of both traditional and modern education? Can Christian education consolidate some of the rigors of old-style schooling with the flexibility of modern schooling, promoting in young persons solid intellectual freedom and self-expression? Can this be done, moreover, under the control of a Christian understanding of what a human being ought to be like, what the teaching-learning process and a good Christian life for which education prepares young persons? To be of much use, Christian philosophy of education ought to face such questions, and in various ways, directly or indirectly, this book does face them. (p. 11)

3. This booklet in a skillful and well-argued manner makes the point that we in our deliberations about education from Calvinistic point of view should once and for all start asking the right questions. True, we face in our schools some serious problems: rising costs and falling enrollments, lack of commitment to Christian education on the part of Reformed Christian parents — many of whom are now graduates of our schools. But how must we deal with these problems? Is better and more inspirational preaching the answer? No! says Dr. Beversluis: "The old slogans and pep talks will no longer do. What is needed is some renewed discussion of the basic aims and strategies of Christian education, discussion that clarifies both the religious part of such education and the educational program best suited to that religious concern." (p. 13) What, then, are the right questions, of first-order concern? Dr. Beversluis proposes these three:

(1) What should be the school's religious vision?

(2) What should be its major learning goals?

(3) What should be its core of re quired studies? (p. 15)

What, in effect, is being argued here? Basically, that according to the Calvinistic Christian, the religious vision and the daily life are *one*, and that therefore the goals of education and the practice of education must be *in line with* the religious vision of the school. Although the second chapter of the booklet, dealing with the religious vision, forms a central focus for the entire booklet, it is soon clear to the reader that Dr. Beversluis insists that the rest of the booklet, dealing with learning goals, curriculum organization and pedagogy, must be understood *in the light of* chapter two. We have often broken off our discussions about the Christian view of education at the point of identifying differences in religious vision — without fully acknowledging that every educational philosophy bases its notions about curriculum and teaching upon a religious vision. Teachers should ask, "Have I accepted a comprehensive vision of the Christian life?", but in asking this question, they have really asked everything that is implied in the question, "Have I accepted a Christian perspective on the nature, needs and calling of the learner, and can I with my colleagues accept the challenge of building a school which embodies these commitments in its educational strategy?" Dr. Beversluis guides the reader through a series of considerations which aim at implementing a theory consonant with these basic questions.

This booklet, then, makes a concerted effort at leading our thoughts beyond the mere formulation of a religious vision. It guides the reader through a consideration of fundamental matters related to the practice of education. The manner in which the discussion is conducted leaves the reader with the impression that, rather than skirting around issues which have divided educational theorists in the past, it identifies many of the major differences, such as the learning-oriented approach versus the curriculum-oriented approach, varying priorities in curriculum selection, and priorities in determining goals for growth to maturity. Rather than encouraging the reader to take sides in these debates, the booklet stresses the importance of understanding the various poles as different sides to education. To my mind, a key sentence in the booklet is the brief statement, "Christian schools should keep the two sides of education together." (p. 36) Dr. Beversluis claims that "the Christian school's model should not be the reductions born of teacher preferences or philosophical systems but the Bible's view of God and man in relationship." Herein is advice which should be taken seriously among us in Canada who are divided on the basic issues of the basis and practice of Christian education. Could it be that we too often fail to communicate simply because we fail to recognize the fact that our differences are not differences about principles, but that they are different viewpoints and therefore *both* legitimate?

If this brief introductory review has whetted the appetite of the reader to purchase a copy of "Chrisian Philosophy of Education" and to read it from cover to cover, its purpose has been more than met. Having identified some of the basic questions with which it deals, this review should stimulate every Christian teacher and parent to consider seriously the suggestions and proposed answers given by the booklet. It is only 78 pages long — but it is worth its weight in gold! Education committees and staffs of every Christian school should spend time with it. Perhaps it will inspire you to begin formulating more precisely the educational policies and the plan of learning of your school. A careful reading of this booklet should go a long way towards answering our prayers for unity and solidarity in the various communities which support Calvinistic Christian schools.

RAY KLAPWYK, B.A., M.ed
Hamilton, Ontario

How Beautiful the Feet . . .

For A.V., v.d.m.

by Cor W. Barendrecht

How beautiful upon the winding path
is he whose walk gives him away
who moves his body forward as he climbs
and singlemindedly brings happiness his way.

How beautiful the man whose step is light
whose shoulders shift from side to side in walking
whose feet are graceful and with joyful spring
how good must be the tidings that he brings.

How beautiful upon the peaks of mountains
and in the valleys of our daily drudgery
the feet of him who spreads news of forgiveness
of peace and grace: a man of God is he.

How beautiful the feet of God on mountains
that bring good tidings to a waiting world;
the feet that reconcile the human situation
with God's own purpose for men's lives today.

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Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With gratitude to God we announce the birth of our second son

BRIAN MARK
8 lbs. 2 ozs.,

April 19, 1972.

A brother to Gerald Michael.

Rev. Lawrence and Jane Bilkes.

35 Lynhurst Park Drive,
St. Thomas, Ontario.

We thank God, the Giver of Life, who entrusted to our care a son,

JOHN RAYMOND

April 19, 1972.

Lieuwe & Afia Bruinsma, nee Schenk.

371 Wolfe St.,
Oshawa, Ontario.

With thanks to the Creator of Life, we announce the birth of our first child

ANDRÉ GERARD

on April 24, 1972.

Andy and Dina Ypma, nee Huiskamp.

R.R. #3,
Carrying Place, Ontario.

I will praise Thee, for I am fearfully and wonderfully made, marvelous are Thy works.

CHRISTINE ELISABETH

born April 25, 1972.

A sister for Ron, Thelma, Leah, Dorothy, John and Paul.

Thankful parents,
Nick and Tina Van Zyderveld.

11302 - 58 St.,
Edmonton, Alta.

With gratitude to God, we announce the birth of our first child, a son named

DAVID MATTHEW

born April 25, 1972.

Theodore and Mary Plantinga (née Masselink).

Sherbrooke, Quebec.

With great joy and thanks to God, Henry and Judy Lunshof proudly announce the birth of a son

CHRISTOPHER DALE

born April 28, 1972.

A brother for Benny.

Second grandchild for Mr. & Mrs. Henry Horlings, Kettleby.

Eighteenth grandchild for Mr. and Mrs. George Lunshof, Alberton.

914 Garth St., Hamilton 43, Ont.

Harvey and Helen Johnston, nee Tigchelaar thank God for the safe arrival of their first son

HUGH LAWRENCE

May 1, 1972.

1600 Terrace St., Apt. 2304,
Cleveland, Ohio. 44112

On Saturday, May 6, 1972 the Lord blessed us with the birth of a son whom we called

CHRISTOPHER - RANDALL - JAMES

Dr. and Mrs. Henry Boer (nee Pauline Heeringa).

1253 Melody Lane,
Jeffersonville, Indiana 47130,
U.S.A.

Geef Uw

ADRESVERANDERING

steeds tijdig op aan de Administratie van

CALVINIST-CONTACT

Vergeet vooral niet uw oud adres te vermelden!

Mr. & Mrs. Henry Dekker of Chatham, Ont. are pleased to announce the forthcoming marriage of their eldest daughter

LINDA
to
PETE VAN NOORD

son of Mr. & Mrs. C. Van Noord of R.R. 6, Thamesville.

The wedding will take place D.V. on May 26, 1972 at 7 p.m. in the First Chr. Ref. Church of Chatham, Ont.

Rev. J. W. VanWeelden offciating.

Future address:
65½ Harvey St.,
Chatham, Ont.

Mr. and Mrs. Y. Meyers of Kingston, Ont. are pleased to announce the forthcoming marriage of their daughter

TINA
to
Mr. LOUIS ANDELA

son of Mr. & Mrs. J. Andela of Coubour, Ont.

The wedding will take place on May 27, 1972 at 3 p.m. in the Christian Reformed Church in Kingston.

Rev. W. DeJong of Cobourg. Ont. officiating.

Na een rijk leven van God ontvangen te hebben, nam God tot Zich, onze zo innig geliefde man, vader, behuwd-, groot- en overgrootvader

JACOB DERK'S HOVIUS,

op de leeftijd van 82 jaar,

na een gelukkig huwelijk van 53 jaar.

Joh. 14:1-3.

Opénde, Nederland,
Prov. Weg 117.

24 April 1972.

Opénde, Ned.:
K. Hovius-Van Dijk.
Bradford, Ont.:
I. Wieringa-Hovius.
Hensall, Ont.:
J. Hovius,
K. Hovius-Van der Molen.
Listowel, Ont.:
P. Hiemstra-Hovius,
H. Hiemstra.
Newmarket, Ont.:
B. Hovius,
N. Hovius-Storm.
Lynden, Wash.:
J. Steiger-Hovius,
H. Steiger.
Lynden, Wash.:
D. Storteboom-Hovius,
T. Storteboom.
Holland Landing, Ont.:
D. Hovius,
A. Hovius-Dijkstra.
Klein- en achterkleinkinderen.

On Monday, May 1, 1972, our Heavenly Father took unto Himself our beloved husband, father and grandfather

GERRIT JOHANNES DE GRAAFF,

at the age of 64.

Romans 8.

Calgary, Alberta:
M. de Graaff-van Slingerland.
Garry and Joan de Graaff.
Nel and Richard Kitsul.
Phoenix, Arizona, U.S.A.:
Wilma and Adam Van Vugt.
Calgary, Alberta:
Cor and Ria de Graaff.
Janet and Duane Seeley.
Irene and Harry Simmelink.
Andrew and Ann de Graaff.
Jo-Anne de Graaff.
and 20 grandchildren.

4344 - 2nd Street N.W.,
Calgary, Alta., Canada.

On May 2, 1972, it pleased the Lord to take unto Himself our dearly beloved wife, mother and grandmother

AAFKE HAAN-DE VRIES,

at the age of 68 years.

R.R. 2, Brussels. Ont.:
Jan Haan.
Renny Hulzebos-Haan.
Jacob Hulzebos,
Joe, Effie, Kathy.
R.R. 1, Clinton, Ont.:
Pia Drost-Haan.
Henry Drost.
Raymond & Kim.

Mrs. H. Kerssies Sr.

of Jerseyville, Ont. and family wish to thank all the relatives and friends for their prayers, cards, visits and many acts of kindness, shown to them during the loss of their husband and father.

Mr. and Mrs. Walter Haveman, Smithville, Ont. thank all their friends and relatives for making their 40th wedding anniversary an unforgettable day. Also thanks to all who sent their best wishes by way of a letter or a card.

We would like to say "Thank You" to all those who remembered us when we celebrated our 50th wedding anniversary while we were in Florida.

We received many good wishes from our friends in Canada and the United States.

Mr. & Mrs. Sam Buma.
Bowmanville, Ont.

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OR WOMAN

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NOTICE OF CHANGE
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Dutch Canadians and the California Dutch

STRAINING OUT GNATS AND SWALLOWING CAMELS

"....and I said to him, Jim, I says (it is typical for the California Dutch that stem from Iowa not to take the conjugation of the verbs seriously), Jim, with your wordly attitude you are not ready to serve in a position of leadership in the church. A lot of people know what you have done, and that is not easily forgotten. So, you'd better withdraw your name from the nomination."

"Good thing he done so", replied another watchman on Zion's walls. And indeed, no matter how much I tried to keep Jim Gerling's name on the nomination for deacons of the church, Jim insisted on having his name removed for personal reasons. Why did Jim disqualify himself? What was his secret or not so secret sin? Listen again to the first speaker: "I say to Jim, Jim, you admit that occasionally on a hot and dry summerday you have stopped at that tavern and had a glass of beer. Some of our people has seen you coming out of that place. It is good that you admit, but bad that you do not see it as sin. That shows your wordly nature."

Jim Gerling cannot be a deacon in the church, because occasionally he has quenched his thirst with a glass of draftbeer. Is he an exception? Are the calvinistic churches in California "dry"? Oh no sir, beer is consumed by the gallons on hot and not so hot days of summer. But, you see, that is done in secret, in the inner chamber so to say. However, doing the same thirst quenching thing in tavern or restaurant constitutes a public sin, being an open demonstration of impurity of life. Officebearers, beware! Some of the above mentioned sharpshooters on Zion's walls have the eyesight of an eagle.

One of them, sharing with me his deep concern about worldly trends in our reformed community, displayed in large extent his honesty and curiosity when he said: — They are going all overboard nowadays. Even kids in the christian highschool had some beer at a beachparty the other day. And to be honest with you, Reverend, a few weeks ago I was at the backdoor of the parsonage with an announcement for the bulletin. Your older boy, the student, opened the door. I feel it my duty to report what I saw. I saw in your backporch an empty beerbottle! I says to your student-son: — So, you have been drinking beer, hey. You know what he say? He said: — I never touch the stuff. That bottle must belong to my dad...

The reformed informer stopped to observe my reaction and to get an explanation.

At that moment it flashed through my mind that the best reward for the man's impertinence was to leave him in the dark and let the beer-issue haunt him. So, all I did was to look concerned and to answer with a diplomatic question: — That's what the boy said?

— Yes, sir, that's what your boy gave me. How do you like that? Again he studied my face. For a moment I considered to answer the inquiring watchmen that my son had spoken the truth, but deciding against it, I answered: — Eh-huh.

This answer did not satisfy at all. The man turned up his voice-volume and said: — Imagine, our pastor drinking a bottle of beer! — Yes, I replied, — imagine...

The brother's momentary silence was my opportunity to take the initiative. Pointing at the lapel of his coat I inquired: — Say, that's a nice pin you are wearing on your coat. What does it stand for? After having restored his balance, the concerned brother replied proudly: — That is my unionpin. You sees the twenty-five? That means twenty-five years of faithful membership of the teamster's union. I got it last year. The union has done a lot for me, and, if I may say so, I have done a lot for my union!

— Now wait a minute, I answered amazed, — you mean you are proud to belong to a union that is as materialistic as unions come? How have they reacted in those twenty-five years when you spoke about your christian principles?

Answered the fleeing watchman: — My, my, is it five o'clock already? I have to rush! See ye sometime ,pastor!....

Another mosquito sucking and camel swallowing incident: The Missus and I are invited for coffee to the home of the family at the occasion of the visit of Mr. Allinga's cousin from the Netherlands. The Allinga's do not belong to my congregation, but to a neighboring one, but the fact that we have mastery over the Holland language makes us desirable company. Shortly after ten we arrive at the stately home of the family Allinga, retired dairyfarmers. We shake hands with the hostess and host and their dutch cousin, an older, friendly gentleman, who excels more in listening than in speaking. It is with Mr. and Mrs. Allinga exactly the other way: they dominate the conversation before a coffee sipping audience. They express their thankfulness to the Lord that He has blessed them so abundantly and guided them in selling their dairyfarm to the expanding city at the right time for a few million bucks. They exalt the good old days, in which they worked hard and made a lot of money. They do not hesitate to emphasize that the Lord works through the means, the means being their industry and business instinct.

— Take for instance the Van Nennen's, says the grateful Mrs. Allinga, — good christian people, but they never got very far, because they did not have the drive. The other day in the ladies' aid Mrs. Van Nennen told me, that she doesn't even have colortelevision. Imagine that in our day and age and in our community!

— Do you have color T.V., dominie? asks the dutch cousin mildly.

— Oh, yes, sir, I answer loud and clear, — our set has two colors, black and white! Dutch cousin finds this funny and explodes in a hearty laughter.

Mrs. Allinga looks irritated in our direction and continues her chat about the many, many blessings hardworking people receive from the good Lord. For good measure her husband illustrates her talk with some vital statistics about the price of new Cadillacs and the burdens of taxes.

Then, in order not to forget the dutch guest, they change the subject and start talking about Holland and the post-war immigrants. They have heard that the dutch churches are in decay and that a lack of spirituality is prevalent with many dutch christians.

— That is for sure, says Mrs. Allinga, — The other day I called for the christian school drive on that new family from Holland What's-their-name, Stork or so. And it's unbelievable. While we were talking about the importance of christian education and all the money that's needed, she took a match and lit a cigarette! A woman calling herself reformed smoking like a chimney! The coffee-drinking visitors are shaking their heads in disbelief, and Mr. Allinga makes the remark, that we may be thankful to live in California with our many material and spiritual blessings.

Dutch cousin looks unhappy and makes the impression of being ill at ease. And that's precisely how my wife and I feel. We swallow our coffee and cake and make for a hasty retreat.

People that strain out gnats and swallow camels were not limited to Israel in Jesus' days. You meet them many times in many places.

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Indiana National Park Handling 'Explo' Transportation

INDIANAPOLIS (EP) — Inquiries from travelers wanting a lift to the June 12-17 "Explo '72" in Dallas are pouring in daily to the Indiana National Bank here whose travel department has nationwide responsibility for moving the thousands of people participating in the evangelistic effort.

Ted Seymour, founder of Airlife Explo '72, said at least one airlift is planned from Europe for Explo. Airlift coordinators have been set up in every state, with seven airlines cooperating.

Seymour, whose small Apache Travel Agency became swamped with thousands of requests when he assumed responsibility for transportation to the Dallas meeting, said some 100,000 people are expected at the meeting sponsored by Campus Crusade for Christ. Dr. Billy Graham is honorary chairman. — 4/29/72

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Teachers' Workshop in B.C.

All across North America Christian schools have been founded because Christians have believed that Christ is also King of education. In recent years, with the continued secularization of the public school curricula, Christian school supporters, administrators and teachers have begun to question whether such curricula are suitable for Christian schools. More and more it is being realized that, because of the basic presuppositions upon which such curricula are built are non-Christian, such curricula have no place in a Christian school which professes to own its total allegiance to Jesus Christ.

Now it is rather easy to critique such curricula but it is much more difficult to determine what should replace them when the schools discard them. Christian curriculum development is so very crucial.

For the fourth time in the past 5 years the NUCS District 12 will provide a summer workshop for its teachers, future teachers, teachers from other areas and others interested in a summer of exciting work. This summer's workshops will concentrate on two areas of the schools' curriculum, social studies and art. The social studies workshop, led by Dr. Rockne McCarthy of Trinity Christian College, will analize the development of North American culture to 1867. An attempt will be made to analize how the various cultural ideals arrived on the North American scene and fought for the domination of that scene. Hopefully, an outline will be prepared for future curriculum development.

The art workshop, led by Mr. Gerry Dykstra, principal of the Richmond Christian School, Richmond, B.C., will attempt to come to grips with the way artists of the past, using various media, revealed their understanding of the world. In addition, workshop participants will try to determine what the artists of the world are up to today and how they reflect the current trends of thinking. Participants will also endeavour to structure some kind of art programme, including art appreciation, for the Christian schools.

The workshops will be held at the Fraser Valley Christian High School in Surrey, B.C. July 3 - August 4, 1972 are the dates for the social studies workshop, while the one in Art will be from July 3 - 21. Anyone interested in participating in one or both of these workshops is invited to send for further information which can be obtained from Mrs. L. Dykstra, 545 Walton Rd., Richmond, B.C.

Library Grows: Fund Raising Activities a Success

The Trinity Christian College library celebrated the addition of its 29,000th volume last Wednesday, with an Open House and Coffee for the Trinity community and other friends of the college. The event also celebrated the purchase of a new piece of language lab equipment with funds raised from a recent car wash and garage sale. $720 was raised in all and a new cassette repeat-corder was purchased with the money. The addition of this new piece of equipment will enable students to listen to tapes repeatedly without having to rewind the recorder. The new repeat-corder will make work in the language lab a more more efficient process.

Mr. Henk Sliekers, head librarian at Trinity, talked about the recent library growth and the new lab equipment. He said that the library hopes to reach the 30,000 volume level by the end of this year and to have 50,000 volumes by 1976. "We're trying to acquire 5,000 new books each year, and so far we've been successful in this. We purchase most of the books out of the library budget and receive many others through donations." With regard to the language lab equipment, Mr. Slickers said that the garage sale and car wash had been very successful in raising money to upgrade this facility. "The response of the community to these two projects was simply excellent. We raised $160.00 from the car wash and $560 from our first garage sale."

Three Day Arts Celebration ends with a bang

(Grand Rapids, Mich.) — The Fine Arts Festival is back at Calvin College. After having died a steady death due to the fact that the student body was divided between two campuses, the old Franklin Campus and the new Knollcrest Campus, the arts have been revived.

April 25 through 27 marked the first festival on a new campus once again uniting all students at Calvin College. The event was highlighted by the excellent work by the Fine Arts Guilds (Drama, Creative Dance, Visual Arts, Film makers, Music and Writers).

Delbert Michel, Professor of Art at Hope College, selected one hundred art works from the 290 submitted for the art show at the Fine Arts Center. He also selected winning photographs by Photography Guild members.

Dirk Jellema, Professor of English at Hope College, selected eight poems for awards from the over 270 submitted. From the drama, he selected one award winning play "The Residents", by Randall VanderMey, and a second place winner, "A Bird in the Hand is Worth two in the Bush", by David Den Boer.

The film entries, judged by John Douglas, of Grand Rapids, included prize winning "Alienation" by Doug Masselink, and Second Place winning "Allegro" by David Hoekema.

Ellen Van Laar won honourable mention for her music composition, "Three pieces for clarinet, bassoon and cello." Second place music composition went to Ronald Voogt, and first place to Glenn Coleman for an untitled piece. Music was judged by Charles Guffham of G.R. Junior College. Emily Brink, Professor of Music at Trinity College, judged the hymnology, for which no first place winner was selected.

Robert Swets won honourable mention for his prose fiction "The Black Flag" and for his "Poems for Gulls" and "Eugene Gant speaks of Tombstones and Angels". First place in poetry went to David Den Boer for his "Notes Toward Understanding", to appear in **For the Time Being . . .**, fine arts quarterly.

Prizes were also awarded in four categories of the Visual Arts: Photography, Graphics, Three Dimensional, and Painting.

At the Award Winning Performances held on April 27, Dr. William Spoelhof, President of Calvin College, presented the awards. Introduced by Fine Arts Guilds Chairman, Mr. Robert Voogt, the program included an outstanding creative dance performance, "Prelude on G-string by Bach", an excellent music composition by Glenn Coleman, and the award-winning film "Alienation", whose only weakness was the title, but probably the best film ever produced on the Calvin College campus.

In his closing remarks, President Spoelhof noted that education involves not only the history, theory, and principles underlying thought, but also creation of new, original, different ideas — different from what has been said, and thought; and transmitted in the arts by creative talent.

"In a Christian institution we should set great store on that aspect of education, which is a correlative to the first named part," Dr. Spoelhof emphasized.

The festival formed the high point of a year in which the Fine Arts Guilds had been active in drama performances, poetry readings, film presentations, and art exhibitions. Voogt received a standing ovation from the over 250 guild members who had worked on the projects during the past year under the faculty supervision of Professors Chris Stoffel Overvoorde and Carl Huisman.

Calvin may be proud of this new record in the fine arts.

—b.

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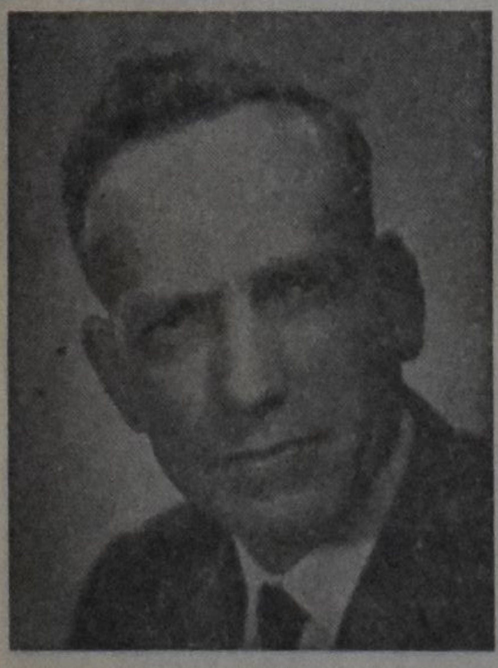
CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: **Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.**

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